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# The Living Church

VOL. XXVII.

MILWAUKEE AND CHICAGO, JULY 19, 1902.

No. 12.

## Kemper Hall, KENOSHA, Wisconsin.

A CHURCH SCHOOL FOR GIRLS UNDER THE  
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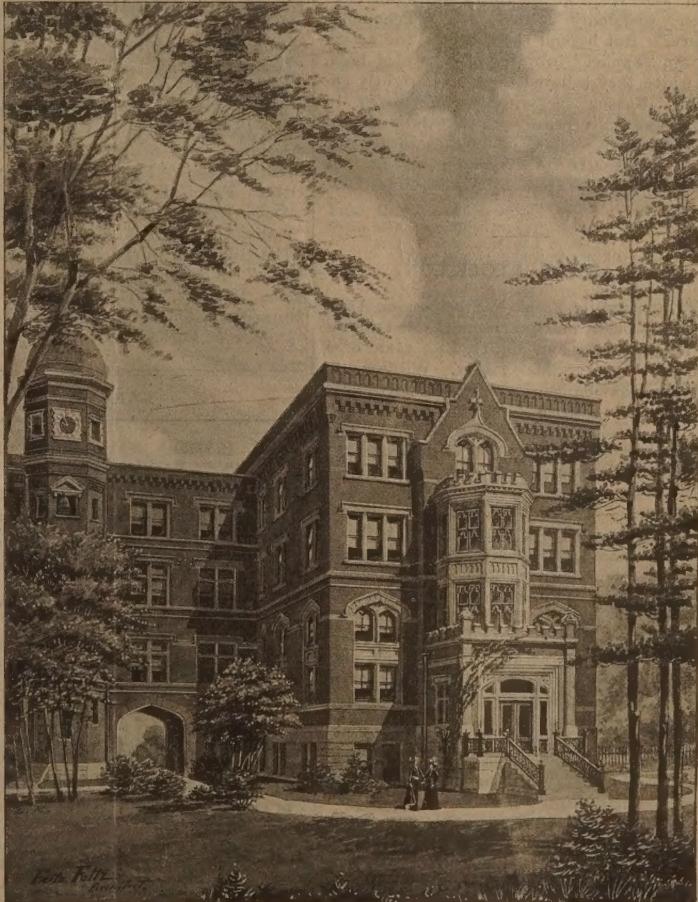
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For information of any sort in regard to Kemper Hall address The Sister Superior, KEMPER HALL, Kenosha, Wis.

**THE FIRST CONNECTICUT SETTLEMENT IN PENNSYLVANIA.**

CUSHUTUNK's humble being was begun on a soft day in June, 1757, when the solitude and solemn quiet of the valley of the upper Delaware were rudely broken by the resounding strokes of axes sturdily swung—always the first signal of the forest conquerors' coming—and a cluster of rude log cabins arose in the tiny niche which a band of Connecticut pioneers had chopped in the wall of fresh foliage on the western bank of the river, far up toward the north line of Pennsylvania. Penn's province was well settled to the southward, but all west of this handful of adventurers was a wilderness, clear to the setting sun. It was only a minute dot of civilization which these "Yankees" placed in the present County of Wayne, in Penn's dominion, and some five years later, when Wyoming was planted, it had but thirty families; but it involved most momentous issues.

It was the first, the pioneer settlement of the Connecticut people within the boundaries of Penn's province. It represented the first overt act of an intercolonial intrusion; the initial movement of that persistent, general, systematic invasion which resulted in the settlement of Wyoming and the establishment of a Connecticut colony and a Connecticut government on Pennsylvania soil; a determined effort to dismember the State and to create another, to be carved from the territory of Pennsylvania; and all of the varied acts, the dissension and strife, armed conflict and frequent bloodshed of what have been commonly called the "Pennamite Wars." But beyond these effects, the action of the "Yankee" invaders of a coveted land, to which they believed themselves rightly entitled, became inextricably interwoven in cause and consequence with that darkest deed of the border warfare of the Revolution, the bloody massacre of Wyoming.—From "A Story of Three States," by ALFRED MATHEWS, in the April *Scribner's*.

**FRANK R. STOCKTON.**

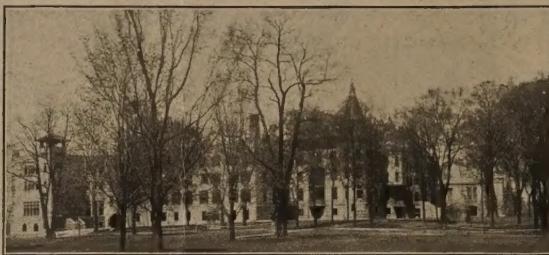
THE DEATH of Frank R. Stockton, on April 20, has brought out some remarkable tributes to his character and ability. He came of a literary family, his father, William S. Stockton, having been a prominent Methodist writer and controversialist. His brother, John D. Stockton, was a dramatist, poet, and critic, and his sister, Louise Stockton, is well known as a magazine writer. The New York *Times* publishes the following account of his life:

Frank was born in Philadelphia, in 1834, and was one of twelve children. He received his education in the Philadelphia public schools. He then learned wood-engraving, but did not remain faithful to his art. He began to write verses when he was ten years old. It is related of him that he once sent a poem to the editor of a religious paper in Baltimore, who rejected it. Young Stockton was convinced that the editor was a very ignorant person. In order to test his theory he attached a fictitious name to one of Milton's poems and sent it to the same editor, who promptly printed it.

His first published efforts were "The Ting-a-Ling Stories," which were printed in *The Riverside Magazine* in 1869. Two years before he had joined the staff of the *Philadelphia Morning Post*. The Scribners accepted one of his stories in 1872, and that year he went to New York as editor of *The Hearth and Home*. The following year he joined the staff of *Scribner's Monthly*, and in the autumn of the same year he became the assistant to Mrs. Mary Mapes Dodge on the new *St. Nicholas*. He retained this position until 1880, when he resigned on account of

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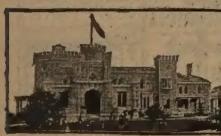
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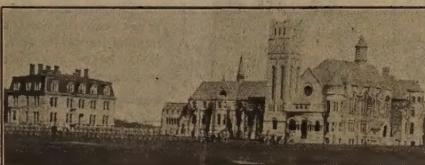
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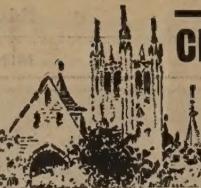
SHAKESPEARE'S GLOVES are now in the possession of a private collector, no less than Dr. Horace Howard Furness, the eminent scholar and editor of the Variorium Edition of Shakespeare, published by J. B. Lippincott Company. "They lie," writes an interviewer who recently visited the doctor at his home, "in a case of their own in one of the bay windows. It seems scarcely credible to the twentieth century visitor that those dull buff gauntlets could have been creased by the hands that wrote 'Macbeth' and 'Julius Caesar,' or that the gold stitching of the embroidery on the deep cuffs could have been frayed by the careless use of the man whose name is written first on the glorious roll of the sixteenth century. Yet their pedigree, so to speak, is direct and authentic. Given in 1769 to David Garrick, by the actor John Ward, they were given by him to his widow, and by her to Sarah Siddons. Mrs. Siddons bequeathed them to her daughter, Mrs. George Combe, by whom they were given to Fanny Kemble, 'and by this ever dear and gracious lady to the present possessor.' There in the sunshine that floods the long library, they rest to-day, surrounded by the books and souvenirs that speak most clearly and lovingly of the great master dead and gone, owned now by the man who more than any other has brought out the full strength and significance and delicacy of the lines penned by the hands they once covered. Down in a corner of the case lies a card, its edges a trifle worn, and the ink upon it already yellowing with the years, which bears the legend: 'Last Readings from Shakespeare. Admit Mr. Furness and friend. Fanny Kemble. Full Course.' And between those few lines is written the story of how it happened that Horace Howard Furness was won to the love of Shakespeare, and how it is that he has given his life, and faculties, and sympathies to the editing of the poet's work."

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fever. Like them, it is invisible under the microscope and passes through all filters. According to these scientists it is contained especially in the white blood-corpuscles. . . . The importance of these invisible microbes increases daily, since they are agents of very grave maladies."—Translation made for *The Literary Digest*.

**ON KINDNESS TO SERVANTS.**

THE SAYING that "no man is a hero to his valet de chambre" was disproved in the case of Robert Browning. He was so gracious and yet so dignified with servants that he was as profoundly revered by them as he was beloved. An exact account of his gentle geniality in this regard might read like exaggeration. He appeared to dread giving his inferiors trouble; it was as though he would fain spare them the sense of servitude, which his own independent spirit caused him to imagine a painful burden. It seemed as if he were ever striving to place a cushion under a galling yoke, and in vain one sought to convince him that service rendered to such as he could only be a source of pride and pleasure to the server. He would always resist the hand of a friend or menial that tried to assist him, even in so small a matter as the adjustment or removal of his great-coat or his hat. "Nothing that I can do for myself should be done for me," he would say; and brave was the servant who dared hold an umbrella over his head as he stepped into or out of his gondola. "What do you take me for," he would exclaim, "an infant or a man?" In Venice his memory will live in many a humble heart until its pulse has ceased to beat. "There'll never be another like him," is still the common saying wherever his name is mentioned to those who served him.—MRS. BRONSON, in *The Cornhill Magazine*.

**TO MAKE THE HOUSE COMFORTABLE IN SUMMER.**

HEAVY PORTIERES and carpets should be packed away, and everything suggesting heat should be put out of sight. The floors should be stained or covered with matting and a few choice rugs. Heavily upholstered chairs may be stored in some unused room and rattan or cane furniture substituted. As glass is a great radiator of heat, outside shutters or awnings will be found worth many times their cost. If red or yellow shades have been used during the winter, they should be taken down, carefully wiped, rolled and tied into a compact bundle and put away until frost comes again. Dark-green shades should replace them, because they make the room look cooler. The house should be opened very early in the morning to get the fresh air; and closed before the sun is high. In particularly warm weather, sheets wrung out of cold water and hung before slightly raised windows will cool the atmosphere with astonishing rapidity. Even in apartment houses there are often balconies either at the front or back of the house. These can be made into charming outdoor rooms if an awning is put overhead and boxes fitted along the sides, where vines and flowers may be grown. The vines should be of a quick growing variety which will afford both beauty and shade—for instance, the morning-glory, the moon flower, or the red flowering bean.—From the June *Delineteor*.

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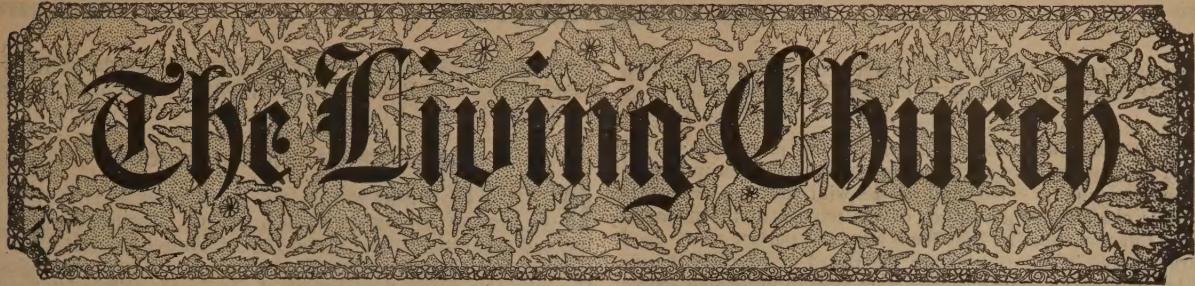
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VOL. XXVII.

MILWAUKEE AND CHICAGO, JULY 19, 1902.

No. 12

## Editorials and Comments.

### The Living Church

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and "Catholic Champion."

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Editor, FREDERIC COOK MOREHOUSE.

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#### THE BOARD OF INQUIRY IN CENTRAL PENNSYLVANIA.

A VERY serious and most deplorable matter is that connected with the sitting of the Board of Inquiry appointed under the canons to hear certain allegations concerning the official actions of the Bishop of Central Pennsylvania with respect to the deposition, in 1900, of the Rev. I. N. W. Irvine, D.D. It must be remembered that the personal character of a Bishop and the personal character of a priest are two things which are very sacred indeed. Stress is laid in the Ordination services upon the maintenance of this character, and when that is impugned, the highest duty and privilege of the Church is to hear the charges and to vindicate the character impugned, or else to pronounce such sentence as shall relieve the Church from the disgrace resting upon her by the misdeeds of her chosen ministers.

We certainly shall not try this unhappy case anew in THE LIVING CHURCH. Certain phases of the procedure of the inquiry, however, call for very careful consideration.

Charges very freely made and circulated within and without the Diocese of Central Pennsylvania, have placed two men in the position where they have a right to demand that the Church will either vindicate their character or show them their guilt. One of these is Dr. I. N. W. Irvine, a priest resting under a deposition which he believes and alleges to be unjust and the result of a certain conspiracy to which he alleges that his Bishop is a party. The other is the Bishop of Central Pennsylvania, to whom the published charges must certainly be the bitterest incidents in an active ministry of many years, and an honored episcopate in two important sees.

It is no aspersion upon one who has pronounced a judicial sentence to say that there may be sufficient grounds for an appeal from that sentence. Believing that there are such grounds, Dr. Irvine is yet estopped from taking such an appeal by the criminal neglect—we use the term advisedly—of our ecclesiastical legislators in refusing to provide for a court of appeals. Having thus no other opportunity of securing reconsideration of his case, he appealed to the House of Bishops at the General Convention in San Francisco. The committee on Memorials and Petitions, which considered his appeal, consisted of the Bishops of Pittsburgh, Maryland, North Carolina, Alaska, and Coadjutor of Nebraska—as able a committee as could be drawn from the distinguished body of which they are members. That committee reported:

"There is no ecclesiastical method open to any such petitioner except the trial of the Bishop in due course as indicated by the Canons (Title II. Canon 9) for violation of the Constitution or Canons of the General Convention, or for violation of the Constitution or Canons of his own Diocese, or for conduct unbecoming a Bishop of this Church." (Journal Gen. Conv., 1901, p. 94.)

In due course, the allegations against the Bishop of Central Pennsylvania were put in proper form, and the Board of Inquiry, the Church's grand jury in cases against a Bishop, was canonically formed, the members being drawn by lot from the deputies to the last General Convention from the Diocese concerned and the three nearest Dioceses. It will not be denied that the charges made against the Bishop in the presentment before the Board of Inquiry, constitute very serious allegations. They are such that a second party stands with the deposed priest

in the right to have his character vindicated or his errors proven, and that party is the Bishop of Central Pennsylvania.

A LENGTHY STATEMENT relating to the procedure of the Board of Inquiry has been made to us and has been published in the secular press. We shall not re-print this, nor any other *ex parte* charges against either of the parties to the unhappy case. But remembering that there were two parties whose good character was in question before the Board of Inquiry, it cannot be unfitting to scrutinize that procedure in order to discover whether justice was done to the parties themselves and to the Church. A consideration of that procedure shows beyond question that such justice was conspicuously *not* done; so that where there was first one aggrieved party with a right to careful inquiry, and then two, there are now three, for the Church itself is added to the persons of the deposed priest and the Bishop, in being injured by the remarkable failure of the Board of Inquiry to do its plain duty.

Of the nine members appointed to place on the Board of Inquiry and answering the summons to appear, one member, the Rev. Dr. Powers, was plainly ineligible by reason of the fact that he had previously served as a member and chairman of the former Board of Inquiry which had worked up the presentment against the deposed priest. The prosecution in the present case are, however, estopped now from raising this point, because they did not formally challenge his right at the Inquiry. Their statement that delay would thus have ensued, since there would then be no *quorum*, does not now give them the right to allege his membership as a sufficient cause for a new hearing. That must be held to have been condoned.

The Board of Inquiry then refused to receive a statement drawn up by the presentors, described as "a condensed statement with an orderly sequence of dates of the events, which led up to the presentment of the Bishop of Central Pennsylvania." This statement was analogous to the preliminary statement by the district attorney, which is always made in criminal inquiries. To refuse to receive that statement did from the start discredit the proceedings of the Board of Inquiry.

After that, the Board compelled the gentlemen appearing for the prosecution—those who had made the allegations—to depart from attendance at the proceedings. They were not allowed to hear or examine their own witnesses! They were compelled, they state, to "spend the rest of the afternoon session sitting on the front steps of the church"!

Of course, under these circumstances, the Board of Inquiry did not, and could not, order a presentment of the Bishop-defendant for trial. But on the other hand they also did him the tremendous, the unfathomable injustice, of refusing to give the opportunity for the charges against him to be judicially heard, considered, and quashed. Far beyond all others, the injured party by the fiasco of a Board of Inquiry which refused to inquire, and which turned the prosecution out of doors, is the Bishop of Central Pennsylvania. It must be plain that he suffered serious injury by the action of the Board, in refusing to give the opportunity for vindication of his character by the judicial and canonical hearing of the allegations.

Happily the canons still afford to him, to the deposed priest, and to the Church, one more opportunity for relief. A second Board of Inquiry may canonically be formed "upon the affidavit of a respectable communicant of the Church of the discovery of new testimony as to the facts charged." "New testimony" would undoubtedly be the information that the original Board of Inquiry had deliberately ordered the prosecution out of the room, thereby preventing *any testimony at all from having legal standing*. Every single piece of testimony taken during the enforced absence of the representatives of the prosecution now constitutes "new testimony," for it is testimony that has not received judicial consideration. Should a "respectable communicant" formally present these facts to the Presiding Bishop, he would have no option but to order a new Board of Inquiry to be constituted. We should not be at all surprised if the Bishop should himself adopt the role of the "respectable communicant."

In the meantime the very serious injustice to the Bishop of Central Pennsylvania and to the deposed priest, compelling both to remain under serious charges, is the monument to the refusal of our legislators to provide for courts of appeal.

We should not fail to note that the Bishop-defendant did not appear at the Inquiry either personally or by counsel, and is wholly relieved from any responsibility for this abortive attempt at hearing the charges resting against him. He is to-day

the most seriously injured party by the action of the majority of members of the Board of Inquiry, four of whom are members of his own Diocese.

#### THE PLACE OF CHURCH SCHOOLS.

ON ANOTHER page will be found a paper by Miss Seabury, the head of St. Agnes' School, Albany, bearing the striking and suggestive title, "Is the Day of Church Schools Past?" Coming at a time when our Church schools are fuller than perhaps they have ever been before, the question itself may cause surprise; yet it will not be denied that there are undercurrents which cause anxiety to those charged with the administration of the schools. Is the day of Church schools, then, passing, if it has not already passed?

First among these undercurrents is the perplexing anomaly that by far the greater number of our Church schools are supported very largely by patronage from outside the Church. The perplexity here is two-fold: why do non-Church parents send their children where there is at least a distinctly Churchly atmosphere? and why do not Church people seek the same? It is difficult to answer either of these questions, but especially the latter.

That our Church schools generally have been able to attain to high ideals, is certainly shown by the extent of their patronage from outside. Those for girls, as compared with similar secular schools, must present, to disinterested parties, the appearance of giving something to their daughters which the latter either do not give, or give less adequately.

It cannot be alone an educational preëminence, for while many of our schools have indeed sought and obtained the highest intellectual rank, yet so have many other schools under other management.

It may be said that social prestige, which in the older parts of the country attaches to the Episcopal Church, accounts for it. Yet this cannot be the whole explanation, for our schools are equally successful among non-Church people in those sections where the Church has no such social preëminence.

Why, then, do outsiders so largely support our schools? And why do we find the perplexing apathy among Church people themselves, who would naturally be expected to appreciate what they possess?

THE AIR of refinement which attaches itself to our Church schools is undoubtedly a characteristic which, intangible though it be, is discovered by those who wish their daughters to be under refining influence. This refinement is in part a result of the religious influence. No doubt the connection between the two does not always appear on the surface, and especially to the casual observer. Religion as an element in refinement is not always appreciated. No doubt we ought to place religion above refinement if we were to discriminate; but no discrimination really is necessary. A religious nature is one of natural refinement; a trained religious nature is of necessity a refined nature. The modern crowding of religion into a corner as something not pertaining to life and character, has its effect upon both. Life loses that governing motive which is presented in the religion of Jesus Christ, and character loses that distinctive impress which the religious training alone can give. The difference between the Church school and the secular school is not that religion may be practised in the one and not in the other. There is happily no such antagonism. In few schools for young women at least—unhappily the same cannot be said of boys' schools—is there an intentional anti-religious trend.

The difference is rather that the Church school, where it is true to its profession, treats the religion of the Incarnation as a part of the life of the individual, while the secular school treats it as a thing having no necessary connection with life and education; a thing to be assumed or laid down at one's pleasure or according to one's environment.

The Churchly life is one which is real only in proportion as it is permitted to have its place as the dominating factor in life. It does not unfit one for the life in the world, in society, in the home; rather does it the better train one for these. It enables a woman to see life in the right relations of its component parts. For religion to dominate is not to make life morbid or unreal, but to give a key to it. Our Church schools attempt to show the balance wheel in life's complex machinery. Imparting instruction in their several curricula, they also at the same time train the mind to use the information thus acquired. They teach the place of the spiritual nature as the

dominating factor over mind and body. Scientists are discovering how largely the body is subject to the mind. The next step is to discover the superiority of the spirit to both. This superiority does not consist in dwarfing mind or body, but in controlling both. The true education trains one to use all these several powers in right relation to each other. Secular education abnormally develops the mind or the body without the controlling development of the spirit. Hence the large increase of insanity among educated people, which only emphasizes the need of that balance wheel which the training of the spirit supplies.

Miss Seabury's idea that "besides the teacher, there must needs be, in an ideal girls' boarding school, ladies who are not teachers, but elder companions, fostering home instincts and graces, not forgetting the social amenities," is a suggestion that has in it much food for careful thought, and she has amplified it admirably. In like spirit the then warden of Sage College, wrote in the New York *Evening Post* two years ago in reference to the fact that in many schools the teachers are called upon to perform outside duties besides giving instruction. The school "often demands from the teacher of mathematics," she said, "that she shall chaperone at the theatre, and hold study hour, or from the head of the department of music that she shall furnish accompaniments to the calisthenic work in the gymnasium." She might have mentioned also keeping order in sleeping rooms. She added that it is one of the chief claims of Mr. Gilman, of the Gilman School at Cambridge, to have been among the first to realize this disadvantage, and to provide for securing the best teachers by appointing, quite independent of them, heads of Residence. This school is, so far as we know, the only school organized on this happy plan. It is, of course, expensive to provide two sets of ladies in this way, and both Miss Seabury and the warden of Sage College plead for "endowments" in order that the plan may be carried out further. In the Gilman School there are Heads of Residences in each house, but there is also a second lady, younger than the Head, who stands in the relation of older sister to the girls. The number under these two ladies is carefully restricted to ten or a dozen, and in this way the family life is ensured, in distinction from the hotel or boarding house life, both of which are considered by the management to be bad for the highest development of girls. It is evident that many a woman is apt to teach, but is not adapted to fulfil the duties that Miss Seabury so fittingly describes. The provision of proctors at St. Agnes' is somewhat on this plan, and to some extent it prevails elsewhere.

The day of Church schools will only have passed when all schools recognize the dominance of the spiritual over the mental and physical nature. Unhappily that time does not appear to be drawing nearer. The secularization of education appears to be greater and greater as years go by, and with it, the demoralization of the spiritual life. The need for Church schools increases rather than diminishes.

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IT CANNOT be said that we have been as successful in educational work among boys as among girls. Our grammar schools are full, and they are doing good work; but we have fewer of them, and they can hardly be said to have taken the place in the Church's work which the schools for girls have obtained. The rise of Racine from what appeared to be its last ashes, is one of the most gratifying events in the educational history of recent years. We have flourishing boys' schools in many of our Dioceses.

The Church colleges—Trinity, Hobart, St. Stephen's, Kenyon, and Sewanee—remain small colleges, and could do largely increased work if the facilities might be placed at their disposal. Each of these has, however, attained a place which enables it to do well, the work which it undertakes. The graduate of any one of these colleges may be assumed to have earned his degree. The educational standards have been materially advanced in recent years. President Jones of Hobart College showed in a highly suggestive paper in one of the magazines a year ago, how much better work is really accomplished by the small college than by the large one. Each of our Church colleges is large enough to be able to supply the advantages of communal life and of adequate instruction, while yet being small enough to develop the individuality of the boy or the young man, whose personality is not lost in the heterogeneous mass of units which make up the undergraduates of the larger foundations. How largely this personality must be lost in the

mass, is shown by the following table of the numbers of students—under-graduates, post-graduates, and professional—in the larger American universities:

Harvard.....	5,576	Minnesota.....	3,536
Columbia.....	4,422	Cornell.....	3,216
Michigan.....	3,812	Wisconsin.....	2,812
Chicago.....	3,727	Yale.....	2,680
California.....	3,540	Pennsylvania.....	2,520

The revival of life at St. Stephen's has been one of the most notable marks in the recent history of our colleges, and no one of the five now stands other than as a credit to the Church.

On the whole, there is no reason for despondency in thinking of our Church schools. We have not attained *bigness*, but we have already attained a position where the work of each is adequately and creditably done. If Church people were as appreciative of the advantages offered them in their own institutions of learning, as are the public generally, they would give to those institutions such an impetus as would cause large expansion to be the need of the immediate future. Better still, they would give to their own sons and daughters such a *complete* education as can hardly be obtained otherwise than under direct Church auspices.

The day of Church schools is certainly not past.

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HERE is an expression that is becoming very common among Catholic Churchmen in England, to which we must take very positive exception, and which we ask our brethren across the water to reconsider. It is found at times even in the language of Lord Halifax, and very frequently in the correspondence columns of the *Church Times* and the *Church Review*. The suggestion of it occurs in the opening sermon at the E. C. U., preached by the Rev. A. H. Ward, according to our report printed this week.

We refer to the statement that the two "provinces of Canterbury and York" are "isolated" "from the whole Catholic episcopate." This was originally suggested for the laudable purpose of a protest against the theory that the Church of England is an absolutely independent Church, bearing no relation to the rest of Catholic Christendom. In order to bring this thought more clearly to the attention of Churchmen, some one used the expression "the two provinces of Canterbury and York" in an argument that these two provinces alone had differed with Christendom and were now preserving a condition of complete "isolation" from the whole Catholic episcopate outside.

This is the suggestion, made almost weekly by English Catholics, against which we protest. It is absolutely untrue. To which of these two provinces, we ask, do the one hundred Bishops of the American Church belong?—a greater number of prelates than both the English provinces together contain! To which does the ancient Church of Ireland, with her two Archbishops and her eleven Bishops, the sees of several of whom antedate the foundation of the venerable sees of Canterbury and York? Which of the "two isolated provinces" comprises the Catholic Bishops in Scotland? What of the two fully organized provinces and the several independent sees in Canada? Of the provinces in Asia, South Africa, Australasia, and New Zealand, the homogeneous Church in Japan, and the missionary Bishoprics throughout the world? Are all these no factors in the Catholic episcopate? Does communion between the two English provinces and all these provinces and sees throughout the world have no effect in breaking that "isolation" of the two English provinces, which is only a child of the imagination?

In the providence of God the Anglican communion has become world-wide. It never was confined to the "two provinces of Canterbury and York." It has within the last century so spread that the episcopate of those two provinces is a rather small minority among the Catholic Bishops who are not in "isolation," but in perfect communion with each other. Unhappily there are other Catholic provinces and sees which are not in communion, and Anglican Catholics should always recognize that these also are their brethren in the family of God, though unhappily estranged. This however does not make it necessary to belittle the world-wide communion, whose many other sees, ancient and modern, preserve the "two provinces of Canterbury and York" from anything resembling that "complete isolation" which has so often, of recent years, been predicated of the Catholic Church in England.

We should be glad if our brethren across the Atlantic would reconsider this very unhappy figure of speech.

**C**HE statement of the Bishop of Springfield regarding the late Rev. D. C. Peabody, who recently met death at his own hands, is one which we cordially reiterate. Mr. Peabody was a dear friend of the Editor of THE LIVING CHURCH, often a welcome guest at his home, and one who realized in his personal characteristics, the manliness of the Christian priesthood. That "no moral stain rests upon his pure soul on account of his last fatal act," is as certain as any judgment of men could be. He was as far removed as could be from the morbidness that sometimes seems, though with no reason, to accompany moral goodness. Mr. Peabody had just accepted a call to one of the best parishes in the Diocese of Milwaukee, where he would have been welcomed as, from the start, one of the foremost clergy of the Diocese. A Southerner by birth, education, and sympathies, he was yet broad enough to be a thorough American, and, as such, at home in any part of his beloved country.

The prayer that eternal rest may be given him will be the confident prayer of faith on the part of all those who knew him, and who will be assured that though his own hand did the fatal deed, it was not the mind of the man that directed it.

**C**HOSE (and they are many) who have recognized the beauty of the poetical contributions of the Rev. J. R. Newell which have appeared from time to time in THE LIVING CHURCH, will be interested to learn that *Good Words*, an English magazine, offered several prizes for Coronation Odes to be submitted to them. More than 1,100 were submitted, and out of only fifteen accepted for publication, one—the only one from Canada—was from Mr. Newell's pen. Mr. Newell is rector of Christ Church, Markdale, Ont.

#### FAMILY WORSHIP.

THE SUNDAY SCHOOL to-day has a wider field and a more urgent responsibility than it had two or three generations ago, especially in our cities and villages. Social and industrial revolutions are accomplished by processes so gradual that they escape our full recognition in their relations to the churches and to the spiritual interests of our people. There was a time perhaps in this city many years ago when perhaps nine out of ten Christian families had family prayers, and defined religious atmosphere in their homes. It was the case in the days of my boyhood in the great majority of Virginia homes in the agricultural districts. I remember more than forty years ago my attention was called to a landscape in New England dotted over with thrifty country homes. The friend by my side remarked that he knew all of those homes and from each one of them every morning arose the incense from the altar of family prayer as the smoke from their fireside rose to the sky. These did their work for the most part in their homes. They had leisure and home life. But the days of machinery put an end to that, and the home life has gone. The men, women, and children and large children from individuals were converted into hands, known in the great factory not by their names, but each by a number. In the evening the men are tired of the close atmosphere, and the noisy spindles, and seek the dram shop and boisterous company to revive their nerves.—*Bishop Randolph.*

I GREATLY ENJOYED my time at Iquibira (South Africa) among the friendly Amáqunukwebe. I gave two instructions, of about an hour each, every day during Holy Week, which were very well attended. Only on Good Friday the instructions were suspended, and gave place to sermons on the Passion and to the preaching on the Seven Words during the three hours. It was the first time in my life that I had preached the Three Hours out of doors. The people were, I think, much impressed by that service. On Easter Day we had very large congregations. At the mid-day service I baptized the chief's infant son, giving him the name Pakamisa, which means "the Lifter," because the chief hopes that, when his son grows up, he will do all he can to *lift* the tribe to a higher level.

At a certain point in the service eight or ten heathen women, in blankets, petticoats, and red ochre, marched into the midst of the congregation in a most stately and dignified way, and seated themselves in front, on the grass, close to the place from which I was going to preach. I was very much struck by the dignity of their bearing, although, when you look at the face of a heathen woman, the features seem very dull and dead when compared with those of Christian women.—*FATHER PULLER*, in *Cowley Evangelist*.

WHEN I pack my trunk either for the usual summer fitting or for traveling, I use a number of large boxes. At first sight this may seem extravagant of room, but this is not so, for packed very full and firm they do not take up much space, but, on the contrary, make the contents of the trunk more firm, and you know the latter is imperative if one would preserve clothing from a crumpled condition. These boxes neatly stowed away under the bed in the boarding house, where closet room is at a premium, will be found indispensable, and you will be glad of their use many times over.—*Good Housekeeping*.

#### THE E. C. U. ANNIVERSARY.

##### AND OTHER ENGLISH EVENTS.

**C**HE 43d anniversary of the English Church Union was held on June 12th; on the preceding evening a sermon being preached at evensong on behalf of the Union in a number of churches in London and environs. Besides the early Eucharists (with special intention) in 124 churches within the same area, and also in some 1,108 churches throughout the kingdom, there was a solemn offering of the Blessed Eucharist at St. Cuthbert's, Philbeach Gardens, South Kensington, at 11 o'clock, with a sermon by the Rev. A. H. Ward, warden of St. Raphael's Community, Bristol. The preacher, in the course of his sermon, in reference to the well-being of the Catholic Church, said that the widespread idea in this country of the isolation of the episcopate of the Provinces of Canterbury and York from the whole Catholic Episcopate, was "absolutely incompatible with any true conception of the organization of the Church."

The annual meeting of the E. C. U. took place in the afternoon in the great hall of the Church House, Westminster, Lord Halifax presiding.

The noble Viscount, in his remarkable presidential address, began by saying that as members of the Union they are engaged "in a united effort to win back our countrymen to the knowledge and practice of that Catholic Faith we profess in the Creeds, and which at his Coronation the King will be pledged to defend." The battle "begun by Mr. Keble and carried on by Bishop Gray" has been "fought and won," with the result that the "substantials" of Catholic doctrine and ritual and the "essential liberties" of the Church are "secure." The question now to be "faced" is that "of the general relation of National Churches in general, and of the Church of England in particular, to the Church Universal." This question is one which "lays at the root of the whole Oxford Movement"; a question upon the right solution of which "the determination of present difficulties almost entirely depends"; and which is itself "inseparable" from the wider question on which it rests—that "of what is the ultimate authority in matters of belief." The "sources of Christian revelation," as theologians are generally agreed, "dried up with the death of St. John, the last of the Apostles," and thenceforward ecclesiastical decisions were "confined to determining the contents of what had already been delivered." If for ordinary matters "the decision of a Bishop or a local Synod would be considered of sufficient weight," for graver matters threatening the unity of Christendom "the verdict of the whole Church represented by its Bishops in the Council would be felt to be a Court of Final Appeal." It follows, then, that the authority of the Bishop "rises and falls with the unity of the Church"; and, next, it is to be observed that it is upon the fact of this consensus of opinion that the Church "bases any act of her authority," and that it is "to it that she looks as the ordinary ground of the belief of her members." Yet nowadays, in point of fact, such a general consensus of opinion in matters of religion, "if not destroyed, is at all events greatly impaired"; and negation and unbelief have "descended from the study to the street." As to the remedy, the answer is plain. The disintegrating effects of the sayings of skeptical critics on the faith of the masses "can only be healed in the measure that the Catholic ideal of general consensus in regard to matters of religion is once more realized, at least among Christians." The noble President then dwelt in a very interesting manner, and somewhat extensively, on "some of those circumstances and events" in the history of the Church of England in the sixteenth century, which are "more directly responsible for her present isolation from the rest of Christendom," and have "a very distinct and definite bearing on existing controversies." Of the need of Church reform in the sixteenth century, "there can be no question." A reformation "without meddling with the Catholic Faith" had been already attempted by "the best sort of the clergy throughout Europe"; the defeat of which, "effected by the action of Rome," being the "most mournful event in modern history." In considering the attempts at reform in England, it is obvious "how likely" men were in resisting "excessive claims" of the See of Rome, and in seeking to remedy abuses of the existing system, "to forget what was due to Catholic unity, and what might rightly be claimed" by the Primate of Christendom. Obviously, also, "much which had need to be preserved was likely to be discarded." That this is precisely what occurred "is what no candid person can deny, and what we have to do to-day, what has all along been one of the objects that have inspired the Oxford Movement, is to restore those things of which we should never have been deprived." It will "scarcely be maintained" that in repudiating the Pope of Rome's jurisdiction as an independent power in the realm controlling secular matters irrespective of the Crown, and in rejecting such claims of the Holy See in more spiritual matters, as would make the Episcopate merely the vicars of the Pope, "due regard was maintained for what was regarded as the one apostolic See of the West, for the Bishop who was the Head of Christendom, and who like the Crown in our day in relation to our colonies supplied the personal link which preserved the unity of National Churches one with the other, and provided a centre for Christendom at large." The Act of Supremacy came to mean a great deal more in practice than in theory, and has been "responsible for an Erastian view of the Church

of England"; it has also been "largely responsible for the conception of the Church of England as an independent, self-governing body, with no obligations to the rest of Christendom"; it has "favored the false conception—to be lamented, as Canon Dixon says, above all others—that the contest in the sixteenth century lay, not between two parties in one Church, but between two Churches"; and it has "emphasized the idea of the Church as a government to the detriment of the idea of the Church as a living body," with the result that as with the Roman Church "subjection to the Holy See determines the fact of membership in the Church," so with a section, if not the majority, of Low Churchmen in England "subjection to the Judicial Committee of the Privy Council determines the fact of membership in the Church of England." That the Reformed party in the Church of England "were right, and advocating a return to true Catholic principles, in desiring to increase the frequency of Communion," there can surely "be no question." But the result of their action was "not to increase Communions, but to prevent the saying of Mass; not to reform the Church of England on a Primitive model, but to confer upon the Church of England the unenviable distinction of celebrating the Holy Eucharist less frequently than any other Church in Christendom, and to develop within the Church a view of the Holy Eucharist and a neglect of Holy Communion quite inconsistent with anything approaching to Catholic doctrine and practice." As to the charge of disloyalty to so-called Anglican tradition on this matter, "no devout Christian can think that such a tradition is to be followed." We are bound, as loyal English Churchmen, "to put the Mass back into its proper place," as the one service of obligation on Sundays and Saints' days, "not to forego its celebration" because there should be none to communicate with the priest; whilst as to the daily Mass,—which "some in authority" seem to have been "trying to forbid" unless there be the rubrical number of communicants—"the laity who have learnt the happiness and the help of attending Mass morning by morning, are not going to be deprived of that privilege because they are not able to communicate on every occasion."

So about Reservation for the sick and dying. The whole Church "enjoins such Reservation"; and an order not to reserve the Blessed Sacrament" is one which no Bishop who claims to be the guardian of the Catholic Faith and the protector of the sacred Canons has a right to give."

After Lord Halifax had finished speaking, the annual report was presented and adopted, and papers on the "Coronation" were then read by the Rev. Douglas Maclean, rector of Codford St. Peter, Wiltshire, and by two lay members of the Union. In the evening another meeting was held in the same hall, when Lord Halifax, who again presided, delivered the second portion of his presidential address, dealing with the subject of the Unity of Christendom; and there were also speeches on the Deceased Wife's Sister Bill by Mr. Justice Phillimore, Mr. John Shelly of Plymouth, Mr. Ernest Flower, M.P., and Mr. Griffith Boscowen, M.P.

In the annual report it is stated that during the past year 2,137 members and associates have joined the Union, of whom 2,060 are lay communicants, and 77 are clergymen; among the latter being three Bishops of the Church in the United States: the Rt. Rev. the Bishops of Quincy (Dr. Taylor), of Indiana (Dr. Francis), and the Coadjutor Bishop of Fond du Lac (Dr. Weller). During the year three members have been raised to the Episcopate: the Rev. Dr. Chandler, rector of Poplar, to the see of Bloemfontein; the Ven. Archdeacon Churton of the Bahamas, to the see of Nassau; and the Rev. J. W. Williams, chaplain to his Grace the Archbishop of Capetown, to the see of Kaffraria; whilst the present Bishop of Worcester (Dr. Gore) was a member of the Union prior to his nomination to that see. Among the newly-elected Vice-Presidents of the Council are the Bishops of Bloemfontein, Quincy, Indiana, and the Bishop Coadjutor of Fond du Lac, Canon Lowe of Ely, and the Rev. G. R. Prynne, vicar of St. Peter's, Plymouth. The Rev. Father Benson, S.S.J.E., has lately been elected a member of the Council as President of the Oxford District Union.

The Annual Retreat at Keble College, which has been arranged for July 7 to 11, will be conducted by Father Benson.

According to *The Guardian*, a large number of Indian troops will bivouac in the grounds of Fulham Palace, and the Bishop of London has secured the services of five interpreters, so that he may get more in touch with the natives.

In a memorial to the King on the dispensations from fasting issued by the Bishops of Bath and Wells, Ely, and Bristol, the National Protestant Federation complain that the issue of such dispensations is both "illegal and unscriptural"; and the Lord Bishops in question have thereby "offended against the supreme authority of the Word of God, and have likewise by this action brought discredit upon the Protestant Faith (?) of our land." As to the assertion of the memorialists that the power of granting dispensations was annulled at the abolition of the usurped Papal jurisdiction in England, on the contrary, it is quite correct to say, with *The Church Times*, that the Act

which did away with the Bishop of Rome's dispensations, "reserved to every Bishop in the realm the right of lawfully dispensing in cases in which they were wont to dispense by the Common Law or custom of the realm."

The following "Loyal and Dutiful" address from the C. B. S. has been presented to the King, and has been acknowledged by the Secretary of State, his Grace the Lord Primate, and the Bishop of London:

"Most Gracious Sovereign, we, the Superior-General, the Secretary-General, the Treasurer-General, the Superiors of Districts, of the Confraternity of the Blessed Sacrament of the Body and Blood of Christ, a Society of members of the Church of England, numbering 1,709 (one thousand seven hundred and nine) Priests, and 18,500 (eighteen thousand five hundred) Laity, humbly approach your Majesty, and offer our heart-felt gratitude and loyalty on the august occasion of your Majesties' coronation in Westminster Abbey, on Thursday, June 26th, 1902, by his Grace the Archbishop of Canterbury. We, as a Society, banded together to do honor to the Most Sacred Mystery of our holy religion, the Blessed Sacrament of the Altar, wish to express to your Majesty our dutiful allegiance and sympathy with your Majesty, and with our gracious Queen, in the deeply important and Divinely appointed Act of Holy Communion, whereby your Majesties' coronation is to be consummated, and we desire to offer your Majesties an assurance of our best prayers, and of those whom we represent. On this solemn occasion our prayers will be presented to the Almighty and Eternal Father in this Holy Sacrament through the merits of our Incarnate Lord, that His abundant Blessing may be the constant protection of your Majesty, and that your Majesty and her Majesty the Queen may ever be strengthened by this most blessed and comfortable Sacrament, and may by Him be enabled to fulfil the duties of the illustrious position to which it has pleased Almighty God to call your Majesties.

"(Signed) R. A. J. SUCKLING, *Supt.-General of the C. B. S.*  
"St. Albans' Clergy House, Brooke Street, Holborn, E.C.  
"Feast of St. Barnabas, Apostle and Martyr, 1902."

The India correspondent of *The Church Times* understands that, through "a change to more expensive publishers," the *Indian Church Quarterly Review*, established in 1888, has run into debt, and will, therefore, cease to exist at the end of this year.

The Bishop of Stepney writes to the newspaper press that a committee (on whose behalf he signs the appeal) has been formed in order to "perpetuate a memorial of the splendid mission work" associated with the name of the Rev. Robert Dolling. "It is impossible that his many friends and admirers in this country and America will allow so remarkable a life of self-sacrifice and devotion to pass without recognition," and the scheme now put forward by the committee is thus described:

I. To provide for the comfort of Mr. Dolling's two sisters, without whose devoted labors it would have been impossible for their brother to have carried on his work and who were dependent upon him. II. To provide a small Convalescent Home for Working Girls. III. That the Misses Dolling should be asked to undertake the management of this Home. IV. That the benefits of the Home should, in the first instance, be for those recommended by the authorities of St. Agatha's, Landport, and St. Saviour's, Poplar, the scenes of Mr. Dolling's chief labors."

Subscriptions and donations to carry out these objects may be sent to the treasurer of the fund, the Rev. J. H. R. Abbott, at St. Saviour's vicarage, Poplar, London, E., the envelopes marked "Dolling Memorial Fund."

The published letter signed by twenty beneficed clergymen, saying that they shall be unable to use the special service issued for general use on the Coronation Day, as it now stands with the inserted phrase—"Protestant Reformed Religion established by law"—has not unnaturally caused Mr. Brand to ask the First Lord of the Treasury a question about the matter in the House of Commons. In replying, Mr. Balfour said that he had not seen the form of service to which the honorable gentleman referred, "but I gather that there is no legal obligation to use it." That, however, was a very mild way for the Right Hon. gentleman to put it; for, indeed, as it had already been lucidly pointed out by Prebendary Berdmore Compton in a letter published in *The Times*, it would be *prima facie* illegal, under the Act of Uniformity Amendment Act of 1872, for the clergy to use in a specially authorized Church service anything, except anthems and hymns, which does not form part of the Holy Scriptures or Book of Common Prayer. "The expression 'Protestant Reformed Religion,' for example (observed the Prebendary), does not form part of the Holy Scriptures or Book of Common Prayer. It would, therefore, be illegal to use the service containing it, unless under the form of anthems or hymns. . . . This law may be good or bad, but if invoked against those who observe it, it recoils with overwhelming might against those who break it." Just fancy his Majesty's

Privy Council, his Grace the Lord Primate, and many, if not all, of the diocesan Lord Bishops actually recommending the law-abiding parochial clergy to violate the law of Church and State, as embodied in the Act of Uniformity!

It is announced that, owing to somewhat elderly age and failing health, Colonel Hardy, who has so honorably filled the post of Secretary of the E. C. U. for nearly 27 years, will retire from the secretaryship at the end of the year.

The "Court Circular" of the 14th inst. stated that the King received in audience that day, previous to leaving Buckingham Palace for Aldershot, Viscount Halifax, and his Lordship presented his son, the Hon. Edward Wood.

The Bishop of Worcester (Dr. Gore), sometime Fellow and Dean of Trinity College, Oxford, has now been elected an Honorary Fellow of the College.

J. G. HALL.

#### THE POSTPONED CORONATION.

AND OTHER ENGLISH EVENTS.

LONDON, July 1, 1902.

**C**HE first public announcement of the King's tragically sudden serious illness appears to have been made, at the request of Lord Esher, by the Bishop of London in Westminster Abbey. It was about noon, St. John Baptist's Day, and at the Abbey Sir Frederick Bridge had only just assembled his 400 choristers and the trumpeters for a final rehearsal of their part of the Coronation Service. The Bishop's thrilling tidings were couched in these words: "I have to make a very sad announcement that the King is suffering from an illness which renders an operation necessary to-day. The Coronation has, therefore, to be postponed." At his Lordship's request the Litany out of the Coronation Service was then intoned by the Bishop of Bath and Wells, the responses being chanted by the full choir, after which a hymn was sung and prayers were said for the King's recovery, and the choir dismissed.

Meanwhile the Bishop of Winchester had conveyed the intelligence to the Clerk of the House of Commons; the Speaker, who was at St. Margaret's Church, Westminster, being communicated with by Lord Esher.

On the following day publicity was given in the newspaper press to an intimation issued by the Archbishops of Canterbury and York, wherein their Graces suggested to the clergy that they should still hold a special service in their respective parish churches, but of an intercessory character. "Congregations would doubtless be thankful to join at this juncture in prayer to Almighty God for a blessing on his Majesty the King and for his speedy recovery."

On Thursday (which by mortal man's fallible proposal *only* was to have been the high day of the sacring and crowning of Edward our King) deeply impressive services of supplication on behalf of his Majesty in his sickness were universally held throughout the kingdom; the most noteworthy being those at St. Paul's and St. Margaret's Church, Westminster, though only open to holders of cards of admission to the Coronation Service. Across Ludgate Hill and other main approaches to the Cathedral, barricades had been erected by the City authorities, and outside of these the general public in large crowds was obliged to content itself by watching the arrival in their carriages of the various persons of quality and distinction. Among the first to be conducted to the choir were Sir Jamsetjee Jeejeebhoy and other eminent Parsees, in their distinctive headdress, and also, the Sultan of Perak. Then came a full representation of the United States Embassy, with Mr. Choate, the Ambassador, and Mr. Reid, the Special Envoy. Among others occupying choir-stalls were the Duke of Cambridge, of the Royal Family, Sir Wilfrid Laurier, Premier of the Dominion of Canada, and the Bishops of Ripon and Brisbane; whilst outside the choir the congregation included Lord and Lady Halifax, Sir Henry Irving, and Mr. Leopold de Rothschild. At the stroke of noon a processional body, headed by a cross-bearer, was formed at the great western doors of the Cathedral, and the Litany was then chanted in procession to the Choir, to music by Tallis (the setting chosen for the Coronation), the cantors being three of the Minor Canons of the Cathedral. At the head of his choristers walked Sir George Martin, in the robe of a doctor of music, and then came the Minor Canons, the Very Rev. the Dean, twelve of the diocesan Bishops, including his Lordship of Winchester, who wore the collar of a prelate of the Order of the Garter, the Bishop of London, preceded by his chaplain bearing the pastoral staff, and his Suffragan of Stepney, both escorted respectively by the Archdeacon of London and Canon Scott-Holland, and after these the Archbishop of York and the Pri-

mate, before whom was borne the archiepiscopal cross of Canterbury; whilst still further in the rear came the civic portion of the processional body, including the Lord Mayor. On reaching the choir, the Primate was conducted to his throne, the Northern Archbishop occupying the throne of the Bishop of London. In addition to the Litany, the service consisted of the Lord's Prayer, some special Psalms, and a Lesson, the *Benedictus*, special prayers, which were said by the Bishop of London standing before the High Altar, an anthem, to a setting by Farrant, *circa* 1580, the hymn (Croft's tune) "Thine Arm, O Lord, in days of old," and concluded with the *Miserere*, to Sir John Stainer's music, and the Blessing, given by the Bishop of London, there being no sermon.

At St. Margaret's Westminster, the service, which was the official act of the Dean and Chapter of the Abbey, began with a hymn, followed by the Litany, and included the last verse of the National Anthem, sung kneeling, and finally the three-fold "Amen" by Orlando Gibbons. At St. Augustine's, Stepney, the Holy Eucharist will be offered every day at eleven o'clock for the recovery of the King until his Majesty is well out of danger. The regular Eucharists at seven and eight o'clock will be offered for the same purpose. Mr. Seddon, Premier of New Zealand, is reported to have said that he was greatly struck with the solemnity of the service of Intercession at St. Paul's, especially with the singing of the Litany in procession, and added that when he first knew St. Paul's it was regarded merely as "a show place," but now he was glad to see it was "the centre of a great spiritual work."

With reference to the proposed so-called "Mexican Episcopate," the Bishop of Delaware has written from Bishopstead, Wilmington, under date of June 16, to *The Church Times*, as follows:

"SIR:—In your issue of May 30th, you state that the House of Bishops appear to have withdrawn the 'very strict conditions' imposed at the time of the last General Convention. As one of those who, at the recent meeting of the House in Cincinnati, did not vote in favor of the resolution to consecrate three Bishops, I am particularly glad to say that this is an erroneous appearance; for the conditions were in no wise altered, nor withdrawn."

With reference to the very profitable controversy concerning the State Constitutional phrase "Protestant Reformed Religion established by law," Canon Teignmouth Shore admits, in a letter to *The Times*, the "cogency" of Prebendary Berdmore Compton's reasoning against the supposition of the legality of the phrase in the Coronation Day service for general use under the Act of Uniformity Amendment Act of 1872. But he argues that it is doubtless under a clause of the Act of Uniformity, *Primo Elizabethae*, which states that the Queen's Majesty may, by the advice of the Metropolitan, "ordain and publish such further ceremonies or rites," that the form of service in question has been issued, and "it is, therefore, legal." That position, however, is in turn disputed by Canon MacColl (Ripon), who tells the Worcester Canon that if he will "again examine" the clause in Elizabeth's Act of Uniformity, on which he relies, he will see that it "does not bear his interpretation." First, the "Queen's power under that died with her"; next, "the power conferred by the clause was strictly limited." The Canon, therefore, concludes that if the service in question is illegal under the Act of 1872, "this flaw is not made good by Elizabeth's Act of Uniformity," adding that it is not easy to "reconcile the service with the rigid construction of 'none other or otherwise' of the Lambeth 'Opinions' on Incense and Reservation."

The sixth annual Conference of the Brotherhood of St. Andrew in England was held under the presidency of Lord Nelson in Liverpool on June 14, there being an offering of the Holy Eucharist in connection therewith at the Pro-Cathedral at quarter before eight. After breakfasting together at an hotel, the delegates met for the dispatch of business in the Common Hall, Hackins, Hey. In the absence of the vicar, they were welcomed by the assistant curate of St. Jude's. Greetings were received from the Brotherhood in the United States, and a special message from the Bishop of New York (who had just left this country for the Continent) was delivered by the Rev. J. Wilson of New York, whilst greetings from the Brotherhood in South Africa were also received through one of its clerical members. In moving the adoption of the Council's report, the noble President referred to the newly published official organ, *St. Andrew's Work*, the formation of diocesan Unions with representatives on the Council, the establishment of a Junior Department for work amongst boys, the financial position of the Brotherhood (not yet self-supporting), and to the resignation of the Vice-President, Mr. Ford, and other members of the

Council, three having been admitted to Holy Orders. Motions approving the re-wording of the rules of prayer and service and urging Chapters to adopt definite practical means of Brotherhood extension were carried. At the afternoon session the Bishop of Liverpool, in a short but very earnest address, expressed his thorough approval of the Brotherhood and its work, and papers on the subject for discussion, "Strengthening of Brotherhood Life," were read by Mr. T. R. Clougher (a Council member), Mr. E. Dalton of Leeds, and Mr. J. H. Fulcher of Liverpool. At five o'clock the delegates attended evensong at the Pro-Cathedral, and met again in the evening, the subject for discussion being "Difficulties," the Bishop of Liverpool participating therein. At the close of the afternoon session Lord Nelson announced that the Bishop had promised to become the President of the Liverpool Diocesan Union and to help it in every possible way.

With reference to the Archbishop of York's recent deplorable charge, in vindication of the Lambeth "Opinion" on Reservation, the Rev. C. N. Gray, vicar of Helmesley, Yorkshire, son of the great Bishop who defended the faith against Bishop Colenso, has issued "a respectful protest" against some portions thereof, especially against "expressions used as regards the Holy Sacrament of Christ's Body and Blood," and the "reflections on 'Fasting Communion,'" both of which have "caused extreme pain to myself and many others." "To speak of a 'supposed Presence of Christ in the Sacrament' or to speak of that Divine Mystery as 'only a wafer' is very painful and clean contrary to your own more reverent statement in a tract of yours (No. 1, *Parochial Papers*)."  
Then as to the Archbishop's remarks against Fasting Communion, which, in his Grace's opinion, only came in with the doctrine of Transubstantiation in the ninth century, Mr. Gray contends that his Grace has "ignored the testimony of St. Cyprian, St. Ambrose, St. Chrysostom, St. Basil, St. Gregory Nazianzen, and of the several Councils of Carthage and other places, which all testify to the universality of the custom," whilst as to St. Augustine's testimony, his Grace "only referred to it to sweep it aside." His Grace argued that the opinion that St. Paul himself laid down the principle of Fasting Communion had "nothing to support it" yet it was, says Mr. Gray, "no modern divine, but St. Augustine himself who laid down this opinion"; and English Churchmen must, therefore, "decide whether they will adhere to the teaching of St. Augustine, who lived in or close to the primitive days when there could be no party interest to serve by any statement he made, or adopt a modern twentieth century view as enunciated now, but unknown to the Churches of either Eastern or Western Christendom." Again, in denying any support or approval by the English Church to this custom, his Grace has not only "failed to show any repudiation of this universal custom by the English Church," but has "ignored the Canon of Archbishop Theodore (A. D. 673)—the first Archbishop of the whole English Church—who says, 'He who shall receive the Sacrifice after food, let him do penance for seven days,'" as well as "ignored other similar canons and testimonies." In his Grace's reference to the position Fasting Communion held in England "until the time of the Reformation," would it not have been "fairer not to have ignored the position it held after the Reformation," as testified to by such divines as Bishop Jeremy Taylor and Bishop Sparrow? Surely, inasmuch as the Church of England "orders" adults to be prepared for Holy Baptism by fasting, "it may not unnaturally be inferred that the reception of the other great Sacrament be no less carefully prepared for." His Grace's "misquotation" of Mr. Keble's lines—"O, come to our Communion Feast"—is "another most regrettable incident."

J. G. HALL.

#### POVERTY IN ENGLAND.

A CONTEMPORARY says: "At a meeting of the Bristol branch of the Church Pastoral Aid Society terrible disclosures were made as to the plight of the poorer classes in that city and elsewhere. The Rev. W. W. Wale, of St. Basil's, Birmingham, said that for sewing on twenty-four gross of hooks and eyes workers received 7d., whilst 'ladies' aprons nicely tucked' are paid at the rate of 5d. per dozen. More than this, the unsatisfied craving for food is such that girls are known to go to Clifton and elsewhere in search of snails, which they pick off the walls and eat. The Rev. E. Despard, the society's secretary, assured the audience that the infant mortality in Bristol is greater than in the refugee camps. Parents, he said, insure children as heavily as they can, and then give them gin to bring on convulsions and deceive the doctors." Truly terrible testimonies.—*Church Bells.*

#### EUROPEAN LETTER.

PARIS, July 1, 1902.

**A** POLITICAL fact, which however is not merely political but has a deeper signification, is the commotion that has been caused by the German Emperor's speech regarding the Poles and Poland. The deeper signification as regards Germany seems to be this: That part of Poland which fell to Germany's lot in the famous partition is naturally Roman Catholic. The proposition to Germanize this portion of the once kingdom of Poland, by encouraging German colonies to settle in the country—colonies from North Germany and Protestants, touches not merely the fact of endeavoring to make Germans of the Poles, but to influence as well their Catholic faith. I think we must look thus deep for the reason of the strong feeling that seems to have been evoked by the Emperor's speech and the proposed German action in the matter. It appears that the extreme Roman party, Conservatists and Progressists (the more liberal in religious matters), who up to fifteen years ago were strongly divided by party feeling, have joined hands. The support afforded by Leo XIII. to Christian Socialism, and some other causes perhaps as well, have modified the opinions of the Conservatists, and reconciled the Progressists to the Roman Church.

I mentioned in my last letter the death of the Archbishop of Cologne, Monseigneur Simar. He seems to have ranked very high amongst German theologians, and to have been especially marked by the influence for religious life and Catholic teaching which he exercised amongst the Germans at a time when the Kulturkampf played such havoc with many of the faithful. He had been but two years at Cologne, having before been Bishop of Paderborn from 1891 to 1899; but his deep study had prepared him for a life of usefulness, had he been spared. For some time Bishop Simar was professor of theology at Bonn, and his classes were much frequented. His piety and deep appreciation of the responsibilities of the sacerdotal character eminently fitted him for the chair which he was called upon to fill at Bonn. He had large views, and when once his mind was made up he was very decided in carrying out his purpose. A rather amusing anecdote is told under this head. Hardly had he been installed at Cologne when he made considerable changes in the educational departments of his Diocese. A vacancy occurred in the directorship of the Seminary. The Archbishop appointed a simple country priest to the office. The surprise was universal, and not least so to him whom the Archbishop nominated. He begged to be allowed to decline the honor, and to remain in his modest parish. "No," answered the Archbishop. "Might he then have two or three days to pray for the Holy Spirit's aid for the work?" The answer was: "The Holy Spirit speaks to priests through the mouth of their Bishop!" There was no appeal.

In an age when the multiplication of guilds is driven somewhat to an excess, and when a new vicar in a London parish considers that he has made no mark in his first year of office unless he has started one or two fresh guilds and a like number of Provident clubs, enlarged the parish magazine, and established a smoking club, if one has not existed before (as was humorously pointed out in a Church paper the other day), it is refreshing to turn to the simplicity of the Third Order of St. Francis, and the thought of its great founder, St. Francis d'Assisi.

A very interesting and important move has been made in Italy in connection with the recollections of the Great Name, by the inauguration of an International Society for Franciscan Research. On June 1, Assisi was *en fête*. Peasants in the early morning were thronging to San Francesco for the festal services of the week of *Corpus Domini* in the famous Basilica, and after the mass the little theatre of the city was crammed from roof to pit with its full complement of 500 people, to listen with breathless interest to a great Italian orator, Luigi Luzatti.

Signor Luzatti, the eminent financier, who has done more than any other man of his time to help forward the system of agricultural banks and commercial thrift, had left his laborious Parliamentary work at Rome to be present, in the spirit of a true Franciscan, at the inauguration of the International Society for Franciscan Research. He showed that the spirit of St. Francis, to which this International Society would minister, was destined to be not only the help of the laborer throughout Italy, but the reform which would unify classes and turn anarchism and false socialism into channels of national prosperity and content; and he ended by a well-deserved compliment to M. Sabatier, whose work in making St. Francis live again amongst

us would entitle him to one of the names upon the golden roll of Italy's true reformers, and thanked him in the name of his country for thus uniting, in bonds of fellowship and love, France and Italy.

In the afternoon the inaugural meeting of the International Society was held in the new municipal library. Canon Zampa, representing the Cathedral church of Assisi, was in the chair. The Padre Custode of San Francesco was unavoidably prevented from coming, at the last moment. The chairman, after welcoming the Society to Assisi, called upon the Syndic, Count Alexander Fiumi, a lineal descendant of the family of St. Claire, to deliver an address. In a graceful speech, the latter then made allusion to the English members of the society, warmly eulogized the public spirit of M. Sabatier, and ended by reading the following telegram from the meeting to Queen Margherita: "The International Society for Franciscan Research, assembled for the first time, begs to send its respectful and enthusiastic homage to her Majesty Queen Margherita, its august protectress."

On this followed many complimentary speeches: all signifying M. Sabatier's self-devotion in his work for the Society. Canon Rawnsley especially expressed how great a debt of gratitude all Englishmen should feel for him (M. Sabatier) for his great love of the Saint's life and personality, and his wish to share that love with all the world; for his devoted research, and his clear and instructive judgment.

The audience rose to its feet with one accord when, later, Signor Luzatti closed the last speech with the memorable words, well in tune with all St. Francis' great love for all men and all creatures: "So this Society, destined to unify thought and aspiration in far-off years, is born to the sound of the Gospel of love and peace."

All our prayer must be "May the spirit of St. Francis revive again amongst us." It is sadly wanted. "Efforts after Catholic reunion" and "Societies for the Protection of Animals," let us hope, are doing somewhat of the work that has to be done and for which the tender heart of St. Francis always yearned.

A Reuter message from Beirut, dated June 7th, says that the consecration of Archimandrite Messurah by the Patriarch of Antioch took place at Damascus on May 29th. His return to Beirut was made the occasion of an unprecedented demonstration by the Orthodox community. He was met at the railway station by a dense crowd, and the enthusiasm displayed all along the route to the Cathedral clearly showed how deep and sincere were the feelings of the people regarding his appointment. The address which he delivered in the Cathedral created a most favorable impression. Dr. Blyth, Bishop of the Church of England in Jerusalem, accompanied by Canon Dowling and the Rev. H. C. Frere, paid a congratulatory visit to Bishop Messurah on the 4th inst. They were received with marked cordiality, and the new prelate thanked the Bishop for his kind offices during the late crisis, and added that his wish was that the two Churches should in future not merely act in a friendly spirit, but should be drawn closer together in the bond of union. On being told that Bishop Blyth intended to appoint the Rev. H. C. Frere as Archdeacon in Syria, Bishop Messurah expressed his pleasure, and said that he hoped to hold frequent intercourse with one who had done so much to help his community when it was in trouble. A visit was paid to the Vati on the 5th, and on the 6th Bishop Messurah returned Bishop Blyth's visit at the Church House.

#### ROME.

The Pope waited until the "Fête-Dieu" to issue his Encyclical "On the Holy Eucharist," which had been announced for some months. He reminds the Catholic world that "it was on the evening preceding the day of His death that our Saviour left us this token of His unbounded charity towards man, this sovereign food for the life of the world." He goes on touchingly to say: "We, who have now but a short time to live, can have no better wish or desire than to endeavor to arouse and develop in men's souls a greater devotion towards this inestimable Sacrament." The Pope then proceeds to show the blessing that devotion thereto may be, both to individuals and to society, whether it be considered as a Sacrament or Sacrifice. He concludes by exhorting the faithful not to content themselves with the Paschal Communion, but to conform to the desire of the Church by more frequently approaching the Holy Table (*en s'approchant plus souvent de la Sainte Table*).

At the June Consistory no new Cardinals were consecrated. The Pope appointed several Bishops, including amongst others Mgr. Kenny, for St. Augustine (U. S. A.), and Mgr. Garrigan, for Sioux City. His Holiness delivered an Allocution, in

which, after thanking God for having preserved his life long enough for him to attain his pontifical jubilee, he deplored the acts of the enemies of the Catholic faith in seeking to dechristianize Italy, and particularly Rome, by spreading and protecting heresy, Protestantism, and pornography, by means of writings, speeches, and theatrical performances.

The mission sent by the United States to the Holy See to settle certain questions relating to the Philippines has arrived at Rome.

In the grounds of the Vatican a grotto has been formed which is the exact counterpart of that at Lourdes. The Pope himself gave the benediction to the finished work, surrounded by several Bishops and other ecclesiastics, amongst them being the Bishop of Brooklyn.

GEORGE WASHINGTON.

#### NEW YORK LETTER.

**A** TRUST fund left by the late John Watson, amounting to \$500,000, has been disposed of by will by his daughter, Mrs. Mary J. Walker, who died at Millbrook, N. Y., ten days ago. New York charities, some of them under Church control, receive liberal sums. St. Luke's Hospital and the Society for Improving the Condition of the Poor receive \$100,000 each; the Society of St. Johnland and the Fresh Air Fund of the Society for Improving the Condition of the Poor, \$50,000 each; the Home for Incurables, Fordham, the Children's Aid Society, the Orphans' Home and Asylum, the Colored Home and Hospital, the Home for Old Men and Aged Couples, the Institution for the Blind, and St. Luke's Home for Indigent Christian Females, \$25,000 each; the Society for the Relief of the Ruptured, \$15,000; and the Samaritan Home for the Aged, \$10,000.

The New York Juvenile Asylum, which has now a large building and comparatively small grounds, located upon the west side of Amsterdam Avenue, on upper Manhattan Island, has purchased 218 acres of land near Dobbs Ferry, and under the direction of Mr. Charles D. Hilles, who developed the cottage system reformatory near Lancaster, Ohio, will undertake to build a model city. There will be cottages to accommodate twenty boys each, and fifteen girls each. Besides there will be public library, public hall, general hospital, public school, industrial buildings, electric light plant, good streets, a bank, a church, and everything to make up a complete community. Restrictions upon the movements of the "citizens" will be few, the attempt being made to develop honor and truthfulness. Mr. John Seeley Ward, prominent in St. George's parish, and a former member of the National Council of the Brotherhood of St. Andrew, is a trustee of the Asylum, and has had much to do in furthering this advance of the cottage system and model city.

An unusually large number of young men and women leave this country within the next few weeks for mission work in Japan, China, the Philippines, and Alaska. A farewell service has been planned at Holy Apostles' Church, Wednesday evening, July 23d at 8. Addresses will be made by several of the missionaries, by Mr. John W. Wood, and probably by Bishop Van Buren of Porto Rico. Names of missionaries and fields to which they go are as follows: the Rev. C. A. Roth, the Rev. J. E. Hahn, the Rev. C. E. Rice, the Rev. T. Jenkins and Mrs. Jenkins, to Alaska; the Rev. R. C. Wilson, the Rev. F. James, the Rev. J. W. Nichols, the Rev. A. A. Gilman, the Rev. A. R. Van Meter, Mrs. L. P. Fredericks, and Miss W. W. Eastham, to China; the Rev. W. J. Cuthbert, Mr. J. Reifsneider, Miss L. H. Boyd, and Miss L. Bull (returning after absence on leave), to Japan; and the Rev. Irving Spencer, Mrs. N. F. Shelton, Miss H. B. Osgood, and Miss M. P. Waterman, to the Philippines. The Board sends out a cordial invitation to friends of the missions and of these and other missionaries to be present at this service.

The trustees of the Duxbury Fund, which is a part of the parish of St. Andrew's, Staten Island, have felt compelled to foreclose a mortgage on a Staten Island homestead of 110 acres, held by a Miss Mary E. Crocheron, a descendant of a Huguenot family. The homestead was sold for something above \$10,000. Miss Crocheron is past sixty years of age, and feels the circumstance keenly, it is said. But it is also said that the trustees will take steps to see that she is cared for. The rector of St. Andrew's is the Rev. Dr. Yocom.

The long contest at Greenwich Point, later come to be called Roosevelt, has ended by the dispossession of the Church by order of the court. It will be remembered that a Congregational church there went to pieces, and was succeeded by services conducted by a Baptist minister. Finally these services ceased, and three remaining trustees, desiring that there should be ser-

vices in the place and searching for something likely to be permanent, approached of their own accord the Cathedral Foundation at Garden City. Canon Bryan opened the chapel, and the trustees deeded the property to the Archdeaconry of Queens and Nassau. Immediately the denominational people set up a claim for the property, and after a long struggle obtained possession as stated. Meanwhile the chapel had been materially improved, so that when the Congregationalists entered, they found, not the old dilapidated structure, but a rebuilt one. They are now trying once more to keep services going. The Church has not abandoned the field, however, but has opened services in a barn that has been made as attractive as possible.

Bishop Burgess confirmed the largest class in the history of St. John's parish, Fort Hamilton, on the occasion of his first visitation there last week. The number was 46. St. John's is quite near to the entrance to the Fort, one of the two which guard the narrows of New York harbor, and on the occasion of the Bishop's visit he was entertained by the Commandant and his wife, and General and Mrs. Rogers. At the service many army officers were present in uniform. The rector is the Rev. E. T. Evans.

Mr. H. McK. Twombly has purchased a plot of land, with fine trees, next the property of Grace Church, Madison (the Rev. Edwin E. Butler), and will set apart for the use of the Church as much as shall be needed to improve the grounds. A new entrance and driveway will be made, and a stone porte-cochere erected by the tower door. The removal of the carriage sheds to another part of the grounds will be a further improvement, but it is not yet known what disposition will be made of the whole of the new purchase. Grace parish is making preparations to erect a guild room in connection with the Sunday School building.

The chairman of the finance committee of the forthcoming Advent Missionary meetings, the late Dean Hoffman, will have to be replaced, and so will one of the members of the executive committee, the Rev. Dr. C. T. Olmsted, because elected Bishop Coadjutor of Central New York. The committee, of which the Rev. Dr. Parks of Calvary is chairman, has made good progress thus far, except in its ambition to secure speakers from abroad. Of those no announcement can yet be made. It is settled that the meetings are to begin with St. Andrew's Day, and to last one week. On both opening and closing Sundays, missionary meetings will be held in practically every parish church and mission in the greater city. On Monday, Wednesday, Friday, and the closing Sunday afternoons, mass meetings are planned for Carnegie Hall. The subjects are, in the order of dates: "Christ and the Country," "The Light of the World," and "Christianity Without Missions a Failure." The concluding meeting will be one for children. Sectional meetings are planned for Tuesday and Thursday, in St. John's, Yonkers, for the extreme north, in St. Mary's for the Bronx, in St. Andrew's for Harlem, in the Messiah for Brooklyn, in Christ Church, New Brighton, for Richmond, and in St. Michael's, St. George's, St. Thomas', and Grace Churches for Manhattan. An exhibit will be maintained in the parish house of Zion and St. Timothy, where the one was given during the Ecumenical Conference in April, 1900, and addresses will be given each afternoon. The Rt. Rev. the Bishops of Missouri, South Carolina, Dallas, Louisiana, Albany, New York, Vermont, West Virginia, and Tennessee, the Rev. Drs. Greer, Abbott, Parks, and McConnell have thus far accepted places on the programme. Mr. John R. Mott of the Student Volunteer and Mr. George C. Thomas, Treasurer of the Board, will also be heard.

#### SHALL THE BROTHERHOOD OF ST. ANDREW BE MERGED IN TO AMISSIONARY ORGANIZATION?

**C**HE New York Local Assembly of the Brotherhood held its July meeting in St. Simeon's Chapel in Bronx borough, a mission started three years ago by the Lay Helpers. The topic was a change in the St. Andrew's Rule of Service, and two of the speakers were Francis H. Holmes of the Diocese of Newark, and John W. Wood, corresponding secretary of the Board of Missions, both members of the National Council of the Brotherhood. Mr. Holmes disclaimed speaking for the National Council, but Mr. Wood did not mention his St. Andrew's connection. Both argued strongly in favor of a change, Mr. Holmes saying the time has come for a natural development of the Brotherhood into the laymen's missionary organization of the Church. He professed no antagonism to those who give the Rule of Service a narrow construction, but said the Brotherhood must retain its old men; the men of twenty-five had learned much and could

do much; it is a mistake to keep the Rule in a narrow form and lose the men of forty and fifty just when they have come to the largest use.

It is true, said he, that the Church had for many years men in her fold who were doing Brotherhood work, but it was not until fifteen or eighteen years ago, when there was organization, that really effective work was accomplished. There must be organization. The Brotherhood is losing its older men. He mentioned the case of Mr. Houghteling, the former president, who has removed into a Chicago suburb, where there is no chapter in the local parish. Granted that organization is needed, it is impossible to have the same without expense. The Brotherhood has the organization. Use it and not start anew. He wanted men to come into the Brotherhood young, and to remain in it throughout their lives, finding always in it something competent for them to do.

Mr. Wood said the Brotherhood had been a growth. It must keep on growing. Young men have grown nearer to a conception of a true idea of the Rule of Service. The present rule brings things to a dead level. Men are going out of the Brotherhood in large numbers because they cannot work within it. The agitation began some years ago, being first definite at Baltimore. He traced the growth of the Brotherhood idea of helping fellow men until he had outlined the foreign need and field.

The meeting was a large one. During it the fact was learned that the Newark Local Assembly, of which Mr. Holmes is president, putting his and other ideas into practice, started a mission since their decision to take up Lay Helpers' work five weeks ago. The location is Chatham, N. J., and till one month ago there was no one in the place who had any notion of the Church coming there. Now the mission, wholly under these Brotherhood men, has a fine building plot something more than 100 feet square, \$500 in money, a congregation of forty, a Sunday School fully organized, and a priest going each Sunday for the services.

#### CONSECRATION OF BISHOP RESTARICK.

**P**ROBABLY the most impressive service ever held west of the Rocky Mountains was that on Wednesday, July 2nd, in St. Paul's Church, San Diego, Cal., when the Rev. Henry Bond Restarick, for more than twenty years the rector of the parish, was consecrated as the first American Bishop of Honolulu.

Punctually, at ten o'clock, the procession entered the main door of the church, singing the hymn "Glorious things of thee are spoken," and went up to the chancel in the following order: The vested choirs of St. Paul's Church and All Saints' chapel, 24 clergy, two of whom, the Rev. E. A. Penick and the Rev. Jos. McConnell, were from New Mexico, the cross-bearer of All Saints' choir, the two clergy attendant on the Bishop-elect, the Bishop-elect, the Bishops of New Mexico, Los Angeles, Southern Ohio, and California. Hymn 288—"O Spirit of the Living God"—was sung as the introit, after which the Rev. Henderson Judd, as Deputy Registrar, read the commission to consecrate. The Bishop of California as the Bishop-presiding, was the celebrant, the music being Eyre's service in E flat. Bishops Johnson and Kendrick were respectively Epistoler and Gospeller. The preacher was the Rt. Rev. Thos. Augustus Jaggar, D.D., Bishop of Southern Ohio. His text was Ephesians iv. 3, "Endeavoring to keep the unity of the spirit in the bond of peace." It was an eloquent sermon, and underlying its whole treatment of the text was the recognition of the peculiar conditions existing in the Hawaiian Islands in the relations of the church to the other Christian societies and to the non-Christian races.

The following brief extracts will indicate the line of thought:

"We read and hear much about Church Unity. On every side we are reminded of the great dangers we are in because of our unhappy divisions. When in the beginnings of Christianity the number of the believers was small, and a common danger held them close together in one communion of feeling, faith, and neighborhood, the outside world said 'See how these Christians love one another.' The outside sceptical world of to-day, pointing to the 500,000,000 of an apparently divided Christendom, says with a sneer, 'See how these Christians hate one another.'

"The point I make is that the divisions of Christendom have been unhappy because the essential spiritual unity has not been kept. Diversities there must and will ever be. Separations may be, and may even be necessary to the keeping of the unity, like the wise separation in the one family of Abram and Lot. 'Let there be no strife, I pray thee, between me and thee and between my herdsmen and thy herdsmen, for we be brethren. Is not the whole land before thee?' Sep-

arate thyself, I pray thee, from me.' The Church of the past might have been saved from more than one grievous schism and loss of power if separation in method and thought had been tolerated within the broad comprehensiveness of the unifying principle 'We be Brethren.' We have learned something of the wisdom of Abram in our communion. There are wide differences among us in modes of worship and points of view, ecclesiastical and theological. Our strength is in the comprehensiveness which allows one to go to the right hand and another to the left on this ground and for this very reason that 'We be brethren.'

In reference to our relation to other religious bodies the preacher said:

"Instead of that exaggeration of our differences which has separated and antagonized in the past, there should be the positive consideration of our agreements. The exigencies of our age in the close neighborhood of nations, the pressure of social problems, the unsettling of old beliefs with the breaking out of a general religiousness into new forms and theories, the tendency of science towards a unity in one central force or energy, and the needs physical and spiritual of the populations of our newly acquired territories—are forcing the thoughts of earnest men inward to the heart of Christianity, which is the love of Christ constraining us to love one another even as He has loved us. It is no time to be disputing about points of doctrine, vestments, postures, or modes of administration. These have their uses. If we are in the essential unity we shall be tolerant of differences about them. Uniformity, if it were possible, would not be desirable. Let various tastes and temperaments be indulged if only the unity of brethren working in one impulse of love for God and man, is kept in the bond of peace. Peace, not compromise in any essential matter of faith or order, nor an armed neutrality, but the peace which agrees to differ in things not essential; which tolerates, because through manifold diversities is felt the throbbing of one heart beating in tune to one purpose, the salvation of souls."

Immediately after the sermon the Bishop-elect was presented to the Bishop-presiding, the Right Reverend the Bishop of California, by the Bishops of Southern Ohio and Los Angeles. The certificate of election was read by the Rev. B. W. R. Tayler, the consent of the Standing Committees by the Rev. Dr. J. D. Easter, and the consent of the Bishops by the Rev. Wm. MacCormack. The promise of Conformity was made by the Bishop-elect in a clear, distinct voice, audible to everyone in the crowded church. The litany was said by the Bishop of New Mexico and Arizona. The Bishop-elect was then "examined" in the prescribed form; after which a significant variation from the accustomed usage took place. At the point where the rubric directs that "the Bishop-elect shall put on the rest of the Episcopal habit," the usual method has been for the Bishop-elect and his two attending priests to make a procession to the vestry room, from which the former would return clothed in the chimeire, which had been placed upon him in privacy. In this way the significance of the investiture is lost sight of. The intention of the rubric is that he who is about to be consecrated as a Bishop shall be clothed in the garments of his holy office in the plain view of the congregation, and this plain direction of the Church was carried out. Standing at the altar rail, the Bishop-elect "put on the rest of the episcopal habit," assisted by his attending priests, the Rev. Dr. A. G. L. Trew and the Rev. J. D. H. Browne.

*Veni Creator Spiritus* was sung by the Bishop of Los Angeles, and the other Bishops and the choir alternately. Then followed the consecration, the Bishop of California, as consecrator, being joined by all the other Bishops in the laying on of hands.

Then followed the rest of the Communion Service. There had been an early celebration, and only the Bishops and a few of the clergy communicated at this later service. The offerings were generous, and were devoted to the work of the Bishop of Honolulu.

In the evening a delightful reception was given to the new Bishop and the other Bishops. The spacious parlors and halls of the Florence Hotel were thronged with people representing the entire community, and all testifying to the high place which Bishop Restarick has won during his residence of twenty years among them in the regard and affection of the people of San Diego without distinction of station or of religious belief. During the evening two presentations were made. Mr. Ackerman of St. Paul's vestry made a brief address and handed Bishop Restarick checks to the amount of \$850, which came from all sorts and conditions of persons not only in San Diego, but from many other places in the United States, and some from England. The Rev. Dr. Trew on behalf of the clergy of the Diocese of Los Angeles, read an address, and requested Bishop Restarick's acceptance from his brother clergy of a pectoral cross. The last paragraph of the address was as follows:

"The Cross, the symbol of Divine Love and Sacrifice, borne upon

your breast while ministering in your sacred office, will keep always before you, and close to your heart, the thought of Him 'who His own self, bare our sins in His own body on the tree.' Caring for the flock in the spirit and power of the Cross, you will often be sorely burdened, but you will also be strangely upheld and strengthened; and at the last there shall await you the Crown of Life, which the Lord, the Shepherd and Bishop of our souls, shall give you 'at that day.'"

#### INDIAN AFFAIRS IN OKLAHOMA.

By THE REV. D. A. SANFORD.

**I**N VARIOUS articles, from time to time, I have pointed out how the present Government methods of dealing with Indians have had a most disastrous effect upon our missionary work among them. The closing of the Whirlwind day school, where our Indian deacon has been stationed, has been a severe blow to us. But in addition to this, the whole system of education in Government boarding schools among allotted Indians is, in the opinion of both Bishop Brooke and myself, unwise. The Bishop has recently addressed a letter touching Indian affairs to the Hon. Merrill E. Gates, Secretary of the Board of Indian Commissioners. With the Bishop's suggestion and approval, I quote a portion of his letter, in which he gives reasons why the Government boarding schools are not the best for the Indian children and for the allotted Indians. The Bishop says:

"First, because they break up the family life of the Indians by taking their children almost wholly from them from six years old and upward, for nine months in the year. This makes the Indians restless. Whether permitted or not, they wander, and the wandering is not prevented, even though the authorities try to do so. I assert positively that the Indians of the Bridgeport and Whirlwind bands are not any more steadily living on their allotments nor working them, than a few years ago, nor as much so. First, because a larger number of allotments have been leased. Further, because to live on the allotments means scattering them, in single families, childless, among strange and unfriendly whites.

"They are as social and gregarious as whites, and more so, and in my judgment have a right to be so.

"There is enough Indian land around Whirlwind school to furnish work for all the adult Indians whose children were in the school; and had proper effort been made, they could have been brought into a condition of wholesome village life, their distant allotments leased, and they made to work and keep stock. It could have been done by stopping rations to the able-bodied, keeping white men off their land, putting a premium on the home life and the home school (which they clamed for and still believe was their right by promise), by putting under penalty of taking their children away all that did not honestly and profitably work.

"But the boarding schools are large, well equipped, comfortable for the employes, and with a pleasant social life for them. The day schools are isolated and lonely, not attractive as homes for white people. It is but human nature that all pressure should be brought to bear to break down the day school, and mass the children in the boarding schools. It is my settled judgment that for many of the children it is not physically a safe or wholesome arrangement. The tremendous difference between their homes or tepees and the close, hothouse, steam-heated life of the school house is too violent and breeds disease. Moreover, they are a prey to the many infectious diseases prevailing among them.

"I offered to rent or buy the Whirlwind property and maintain a Church day school. I offer it yet, but it was and is refused permission. No Indian children are allowed in any day school we may try to plant.

"In the boarding schools they are taught religion, in many cases faithfully, but of course undenominationally, which simply means indefinitely, and with no result of bringing them into a church or congregation and holding them there. In the case of our own Church, this almost wholly destroys our influence over the children.

"I present these considerations, not hoping very much for change, but because I judge them true and valuable and that a change for the better is needed and practicable.

"Very respectfully yours,

"F. K. BROOKE,

"Bishop of Oklahoma and Indian Territory."

Here in Oklahoma, where nearly all Indians have their allotments of land, and where the remaining portions of their former reservations are opened to white settlement, we are

brought face to face with questions which have not heretofore arisen in other mission fields. The dangers that have come to us are liable to come to others soon. The leasing system has been very harmful. Even the U. S. Indian Commissioner himself, in his last annual report acknowledges that the Government system of education is not accomplishing what it ought to do. One disease alone, tuberculosis, is causing a great death rate. It seems to be fostered by the boarding school system, and by other Government methods that have prevailed. As Bishop Brooke says, "A change for the better is needed and practicable."

#### THE LATE REV. D. C. PEABODY.

BY THE BISHOP OF SPRINGFIELD.

**W**E, THE friends of the Rev. D. C. Peabody, owe a debt of duty to our deceased brother, to explain to others outside of his family, and circle of personal acquaintances, the circumstances and reason of his tragic death by his own hand. In his normal condition the Rev. Douglas C. Peabody was as far removed from suicide as any Christian man could be. He was a gentleman by birth and culture, and his noble, manly, and tender, sympathetic nature set the seal of reality upon the charming, dignified, and most attractive manners of the man. He was when in health a "king of men." He was a splendid specimen of robust development and physical prowess. He was six feet in height, and a born athlete. With all his bodily strength and force he was of a most affectionate and tender disposition, and winning and attractive in presence and conversation. His intellect was vigorous and able. His religion was in his heart, and radiated through his life in all its relations, and made him what he was, one of the kindest and best of husbands and fathers, and friends, and a true priest and devoted pastor.

Suddenly such a man kills himself. How can we account for this appalling fact?

Diseases, kindred in character and related in effect, had, without the knowledge of his nearest friends, or even himself, seized upon him, made stealthy progress until the frightful result was reached on the 4th of July in his self-inflicted death. Bright's disease and softening of the brain dethroned his intellect, and were the causes of his insane act.

While the Rev. Mr. Peabody's health had been failing for the last year, no one suspected that there was an unsettling of the mind, until the end came.

His failing health and strength rendered him a prey to worry, which would not have disturbed a well man's peace of mind, but to him little things seemed a burden too heavy to bear.

I committed the body of our deceased friend and brother to the grave at Glastonbury, Conn., on Monday, July 7th, 1902.

The burial was from the pretty village church, St. James', and the interment was in the Welles family lot, not far from the church.

The rector of the parish, the Rev. W. H. Dean, the Rev. Dr. Goodridge of Exeter, N. H., and the Ven. F. A. DeRosset, Archdeacon of Springfield (Illinois), assisted in the service.

I assure the Rev. Douglas C. Peabody's friends far and near, and all, who take any interest in the sad affair, that no moral stain rests upon his pure soul on account of his last fatal act. *It was the deed of an insane man.*

"May light perpetual shine upon him."

Glastonbury, Conn., July 7, 1902.

#### THE MINISTRATIONS OF DEACONNESSES.

BY THE REV. C. EDGAR HAUPT.

**C**WO opposing tendencies in the Church do much to retard and oppose its progress and prevent its success. On the one hand there are persons in the Church who look askance at anything which bears any similarity to the Roman system and therefore have little sympathy with the Sisterhoods in the Church, as tending to "monasticism," and this endures in spite of the beautiful consecration and splendid work the Sisters are doing. On the other hand there are those who are impatient of deaconesses as rivals of the sisters and as leaning toward Methodism. Satan has many devices to defeat the effects of the Incarnation.

No one who knows the sisters will deny that the virgin life has its blessedness and is a vocation for certain persons, just as the state of marriage has its blessedness and its vocation for

others. The deaconess order, too, has its blessedness and there are those who are called to serve God in this capacity also. Surely the Church is comprehensive enough to hold all of these and should be able to extend to each such sympathy and encouragement as to increase its effectiveness. Their usefulness in training the little children, in the nursing of the sick, and the reclaimation of the fallen is beyond all measure.

The order of deaconesses is not very well known in the Church, but has been gradually commanding itself. It is not intended to be a substitute for, or a rival to, sisterhoods, in any way, and differs from them chiefly in the fact that there are no vows, and, though there may be community life, it is not a characteristic of the order. Community life is valuable both for the sisters and the deaconesses where it is possible.

What of the marriage of a deaconess? It was stated in the General Convention as a reason for raising the age limit at which a deaconess could be set apart from 25 to 30 years, that she might want to marry the assistant clergyman in the parish. Suppose she does! There is no law in the Scripture "forbidding to marry." It was shown very clearly by many of the speakers in the "Ecumenical Conference on Missions" that the wives of missionaries were often as valuable members of the staff as the men themselves, and the consensus of opinion was that the wife should go out with the missionary, not let him go alone as a pioneer and then join him; that they should learn the language together and mutually reinforce each other. So in this country, if a young clergyman can marry a woman who has had a technical training in Church work, she should be all the better helpmeet for him. Are not, then, her years of training thrown away? By no means. In most cases she has trained herself and should be free to dispose of her life as the vocation may come to her. Most of our State colleges are free and are co-educational. The State does not consider it a waste of energy to train the wives of her sons, nor does she consign the women she educates to a scholastic and virgin life because she has given them an education. If a deaconess marries a clergyman she should make him all the better wife for having been trained in Church work.

A woman can board in any of our deaconess homes as cheaply as she can board anywhere, even at home, for some one must bear the expense of her living even though she does not pay it herself. The course of training is a liberal education in itself, the life during her training, at least, is that of a religious community, she takes no vows, and, having completed her probation, she may go out as a parish worker or, if qualified and accepted, as a deaconess.

Are there not some of those who read this who will heed the voice of the Master calling, "Come, follow Me"?

#### REBUKED THE BISHOP.

BISHOP WHIPPLE told the following little story, which may serve as an object lesson for some of the nervous and irritable:

"I was holding meetings in a lonely mountain district," said the Bishop. "The people were poor and ignorant and had to come a long way to attend the service, but they usually showed up in line. One night I was feeling sick, nervous, easily rattled. Right in front of the crowd facing me sat a handsome young woman with a child in her arms. The child began whimpering and crying. It kept on; every minute it threatened to yell aloud; and I could not fix my attention on the audience for its wailing. Every word I uttered was punctuated by a cry or gasp, and finally I became so rattled that I could endure it no longer. 'Madam,' I said, 'will you not take your child out of the room? I find it useless to preach while it is making such a disturbance.'

"'No, sir; I will not,' was the reply. 'I have carried this child four miles over a rough mountain road in order to hear you to-night, and if I had patience enough to do that you should have enough to stand my child's crying.'

"Never was I so reproved," said the Bishop. "That ignorant woman gave me a lesson I have never forgotten. The fatigue and discomfort she endured in order to hear the Word of God was a rebuke to my display of nervous irritability, and possibly the child, penned up in a close, crowded room with strange faces around it, had as just cause for complaint as I."—Diocese of Tennessee.

MAY GOD GRANT us something of the privilege of Christ, which was to live a manly life for God's sake, and also to live a godly life for men's sake; for it was thus that He was a mediator between God and man.—Phillips Brooks.

A MAN who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched, accidentally even, resound with sweet music.—Phillips Brooks.

## IS THE DAY OF CHURCH SCHOOLS PAST?

By Miss C. R. SEABURY.

[REPORT OF AN ADDRESS TO THE NEW YORK LEAGUE OF ST. AGNES' GIRLS, ALBANY.]

**A**MERICANS of this day face an important question. Is the Church school a thing of the past?

Our national life has become extremely complex. This complexity characterises national prosperity because it is the result of nice ordering. Our wonderful progress, our great results are firmly supported by careful attention to each department, by accuracy of detail. This is attained by intelligent subdivision.

The principle of subdivision, applied to our government, our commerce, our manufactures, is also applied in our best schools and in our colleges. To be an intelligent citizen a man must be in touch with many and various interests. The foundation of a fair knowledge of many subjects must be laid in young minds. A little of everything the child must have, but that little should be obtained from a teacher, who knows the value of system, who has the student's taste for study and the student's eagerness for work. She must herself have submitted to the training of specialization and, in the endeavor to know one thing thoroughly, have foregone the hope of knowing a little of everything sufficiently well to teach it. By her own attainments, and still more by the goal of her own ambition, she must keep before the children the fact that the little they learn is very little; that the best they can do is to learn the alphabet of this or that subject, but that before them lies the glory and the delight of its full literature. Only being fully conversant with a subject gives the power to derive from it full enjoyment. However wide a person's taste, time fails to devote one's self to more than one thing. The path of possession is the path of surrender. The children must learn not from precept but from example—the most effective teacher both of child and of man. Therefore the example as well as the instruction of trained specialists is sought in the men and women who divide the work of teaching in our best schools to-day.

Subdivision must also be applied to the boarding school. We generally realize, as I think our mothers did not realize, that parents, children, and teachers have nerves, and that a change of atmosphere is a very efficient cure for over-wrought nerves. Where a physical cause exists we have learned to look for a physical remedy—one of the gains from specialization in medicine. The day scholar of the old time had a great advantage over the boarding-scholar, because, when she went home, she obtained this change of atmosphere. Other people than her teachers asked her to do her duties other than school duties. We cannot in boarding-school very easily give a complete change. In order to get the best result in the recitation room, from both teachers and children should be averted the temptation to carry the friction of the school room into the domains of the dormitory and the drawing-room. Mr. Gilman in Cambridge meets the difficulty by having his school in a building at a short walking distance from the houses where live the children entrusted to his care by their parents. The students in college recite in one hall and live in another. There seems to be but one way for a boarding-school, and that is to have ladies who are not teachers, who know nothing whatever about the algebra lesson or that the history lesson was a failure, meet the child when she leaves the schoolroom, take her out to walk, enter into her plans, help her to arrange her room, endeavor to permeate all that side of her life which is not school life. We hear often that business training and self-support do not destroy a woman's home instincts. This is sometimes said with an exultant air, self-condemned to ridicule. He knows little indeed of human nature who does not see that love of home is one of its elements both in man and woman. But among us must there not always be some, at least some men, who value the woman who not only delights in her home, but who delights also to grace that home, who understands and dispenses royally the social amenities? This knowledge must also be passed on from one generation to another. Do we care to provide schools for the next generation where it shall be fostered? For this also special training is required. Therefore the persons who influence all that part of the child's life not devoted to study, must be ladies of social gift and adaptability. At St. Agnes' we have such ladies and we call them proctors.

Finding time to meet these demands, to obtain these standards, is a problem for all schools. Yet the Church school must meet a third demand—one in which there is no competition

except in other Church schools, one which is decried and discouraged by the secular school, one which is nearest and dearest to the hearts of well-wishers of the Church school. Not only must the child's social life and her intellectual life be cared for, her spiritual life also must be guided. Time must be given for this, too. Here, in youth must begin the uneven contest with the world which will by its demands on their time hamper them all their lives in seeking worldly success and help them, let us hope, in gaining heavenly success. Is it worth while to take your child's time to teach her the Church's doctrines? Shall she learn by daily practice that church-going is not synonymous with sermon-hearing, with wearing best clothes, with unusual effort of any sort? Shall she learn by practice that Church is for worship, for prayer? If so, it must be as much a part of her daily life as her three meals or her changes of costume. She should be taught that, when her life is deprived of this help, it limps along, maimed of something of vast importance. Is it worth while that she should learn not to say with the agnostic, "I do not know" about the great questions of the Christian Faith, but to say "I believe that I know and I am ready to give you my reasons"? In the address by the Bishop of Albany to the class of '87 he meets this problem, as far as it can be met, with the answer that it is "quite as important to educate Christianity as to Christianize education." To educate Christianity requires again the help of special teachers. These the Church school finds ready to hand in rector or sister-in-charge, whose services are gladly and freely given. The problem here is not one of expense but purely one of time.

The task of the Church school is so to order the child's day that time be found for this spiritual training whose value is the school's warrant of existence. It exists in order to provide for the development of the child's whole nature, not of one or two sides only. Like other schools, however, the Church school recognizes fully the claims of intellectual, social, and physical training. It exists to meet the demands of those who desire more, not less, for their children's equipment in the battle of life. To this end it must compete in secondary work with the public school, where, to the pride of our nation, increasingly good training is given, *free*, supported by the best tax upon the people; in advanced work it must compete with the colleges, where the student can have the best the country affords for a nominal sum. Three or four hundred dollars will give any girl a year's collegiate training. "Knowledge is power" was one of the early words of the American nation. Knowledge is self-support, self-respect, content, for many women to-day.

The busy commerce of college life, the promptness and self-reliance needed to meet its obligations well, the lesson against petty provincialism forcibly though inferentially taught by meeting many types of character from many parts of the country, give to women a training most valuable in any serious occupation or business undertaking. The college-bred woman will be the systematic and efficient worker of the next generation. The secular school and the non-sectarian college give to the world those things of which the world knows the value. The world knows its own. It always has and always will. It knows what contributes to its own success. It gives its money freely. The colleges can offer what they do because they are generously endowed. This very day we welcome the good news of half a million for the endowment of Barnard College. The Church also should know its own. If the Church school is to compete in intellectual and social training with other schools, it must look to the faithful men of the Church to supply the money which is an absolute necessity. Only those who have benefited by an advantage will have the generosity to pass this advantage on to others. It is not to be expected that people should take pains to preserve that of which they do not perceive the use. Those whom the Church has blessed, those who feel that her instructions and her care have been of real value in their lives, those who know that in the critical moments—the deep moments when other things fail—the Church does not fail, those are the men and the women to whom to look for the support of Church schools. Let us hope that there will be found enough who appreciate their work to put them on a foundation which will enable them to compete with other great institutions. Practically the public school and the college are both endowed. They do not look to their immediate patrons for support. If the Church school is to be permanent, it must also be endowed. It is for the men and women of this generation to decide whether the Church school shall be, or shall not be, a thing of the past.

## FUNERAL REFORM.

SOME of our readers may recollect a clever series of drawings, published now many years ago, illustrating in pairs of contrasted pictures the Deformation of Puritanism and the Reformation of the Catholic Revival.

One picture will not easily have been forgotten. It represents a burial of a type by no means exceptional during the period of the Deformation. In a mildewed and utterly neglected church rests upon trestles a bare coffin. From the reading-pew a parson, whose torn surplice and ragged scarf place him in complete harmony with his surroundings, perfunkerily reads the Burial Service in the presence of a few inattentive underlings of the undertaker.

Since the days when such scenes were possible, much has been done for the reform of funerals, though not always upon the right lines. The slovenly irreverence which was not unusual half a century ago would nowhere be tolerated to-day. Public opinion has been educated to demand that our dead shall be laid to rest with ordered decency, and it has become impatient of burial scandals. This is, of course, a great gain. But the present state of things is very far from being satisfactory to those who value precedent, and who desire the spread of right belief concerning the state of the faithful departed. Funeral reform, while it has prevailed against the dreadful customs of the Deformation, has adopted new-fangled ideas of its own, and has very generally ignored Catholic custom. The clergy, partly through ignorance, have made weak concession to the whims of sentimentalism. And in the conduct of burials which is now prescribed by fashion we see both dangers and possible embarrassments.

Let us consider the usual course of events. A death is announced; sometimes the announcement brings also the considerate, if rather curt request, "No flowers." But in the majority of cases the announcement produces in those whom it proximately or remotely concerns the conviction that it is necessary to send flowers. Not one person in a hundred has a conservatory capable of providing such flowers as conventions prescribe, and it appears to be socially impossible to send what may really be at hand, or to refrain. And so the order goes to the florist, who delivers the guinea wreath to the specified address. The tribute is perhaps as little spontaneous as any other response to the dictates of fashion, and the florist's bill is paid as grudgingly as any other tax. The wreaths are piled in the house of mourning, in the hearse, and in the carriages. At the church the coffin, bare of the decent pall which the usage of the Church prescribes, glittering with the high polish and ugly metal-work of the undertaker, and justifying the use of the word "casket," which Americans apply to it, rests surrounded with wreaths. The lilies and other white flowers, which are suitable only to the innocent and the childlike, are now at the service of all alike, and no sense of incongruity seems to be felt even when they are heaped upon the bier of those who were in life not conspicuous, to say the least, for virtue and piety. And the notes of penitence, of sorrow, and of supplication which the Burial Service sounds are silenced by the note of triumph in such hymns of the saints as are now commonly sung at the funerals of quite ordinary mortals—such hymns, for example, as "The Saints of God, their conflict past," and "O what the joy and the glory must be."

It is not too much to say that the triumph of sentimentalism has removed the modern funeral as far from the Catholic ideal as did the scant reverence of the Deformation. The world is beginning to insist that all, believers and unbelievers, penitent and impenitent, shall be buried with such tokens of rejoicing as might fitly celebrate the victory of a martyr. And the Church is most weakly acquiescing in the demand of fashion. Some day the clergy may awake to the incongruity, some day they may be compelled in the name of decency to protest against the use of white wreaths and jubilant hymns at the burial of some notorious sinner. And then they will understand that they have brought their difficulty upon themselves by a long course of deviation from Catholic custom, and neglect of the spirit of the Prayer Book.

If some of the clergy really regret this encroachment of fashion, and desire to make their protest against it, their position is unassailably strong. It is well even to take the lower ground, and to insist upon the wasteful folly of the expenditure upon flowers which is incurred at the funerals of even the inconspicuous. It is far better that they should take the higher standpoint, and assert boldly that such funeral customs show an absolute misapprehension of Christian teaching. Death,

though its power be broken by the victory of the first Easter Day, is still the penalty for the sin which all have committed, and of which the temporal effect remains even when penitence has been perfected. It is the preliminary to that judgment which every devout Christian must fear, even though he have a perfect trust in the mercy of the Redeemer and Judge. It is the entrance—not into the state of glory—but into the state of purification, where the soul, as yet imperfect, still needs the suffrages of the faithful upon earth. And it is for the clergy to point out that all doctrine as to the Last Things tends to be obscured if the ancient burial customs of the Church are deliberately set aside in favor of the sentimental aestheticism of the world.

No amount of mere argument or exhortation will have much power to effect reform if it be not assisted by the practical demonstration of what is really fitting and seemly. We hope, therefore, that Church people, especially the clergy, will revolt against the tyranny of bad custom, before that custom becomes too strong to be broken. It is our positive duty to exhibit the Faith in this particular by opposing to the trivial unrealities of modern fashion the sober solemnity of the Church's order. The pall and the hearse, with its lights, are far more dignified than the bare coffin and the vulgar display of flowers; the Burial Service delivers its message to the survivors far more plainly when there are no interpolations of hymns written for another purpose and contradicting its tenor; the Mass of Requiem, with the *Dies Irae* as its sequence, enables the living to realize their unbroken tie with the departed, and to exercise charity on their behalf. And all those unessential but desirable details of ceremonial, the cross, the torches, the incense, and holy water, which we desire to recover, find a natural place in the service to which they add a higher degree of dignity. It cannot be too strongly contended that the motive and teaching of the Burial Service are emphasized by adherence to ancient custom, and are obscured by concession to modern sentimentality.

The Guild of All Souls has done so much for the recovery of truth and the spread of devotion in regard to the faithful departed, that we cannot but wish that it would give Church people a more decided and vigorous lead in combating the modern abuses of which we have spoken, and in making the proper ceremonial of burials more familiar to Church people. We are encouraged in this wish by the fact that both the preacher in his sermon, and the President in his address, made allusion to the Guild's opportunities for work in this direction. May we offer one suggestion? There is scarcely any literature on the subject, and the Guild of All Souls would be doing a most useful work, in pursuance of its second object, if it issued some pamphlets on the proper conduct of burials, and in other ways did more than it does at present to educate opinion.—*Church Times*.

## ARCHBISHOP RYAN'S WIT.

WHEN ARCHBISHOP PATRICK J. RYAN of Philadelphia, recently appointed a member of the Board of Indian Commissioners by the President, was a very young priest, he was stationed at a parish in St. Louis, where Archbishop Kenrick presided over the Diocese. The latter lived in a very small, unpretentious house, scarcely in keeping with his position in the Church.

One day when Father Ryan was passing the house of the Archbishop accompanied by a Chicago priest who was visiting the Mound City, he pointed out the house as the residence of the head of the local Church. The Chicago priest said, with surprise:

"Why, you should see the splendid residence we have in Chicago for our Archbishop!"

"Yes," responded Father Ryan, "but you should see the splendid Archbishop we have in St. Louis for our residence!"—*Catholic Star*.

## THE MORNING HOUR.

DEAN FARRAR tells that his mother's habit was, every morning immediately after breakfast, to withdraw for an hour to her own room and to spend the hour in reading the Bible and other devotional books, and in meditation and prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfil all her duties and to remain unruffled by the worries and pettiness which are often the intolerable trials of narrow neighborhoods. He says he never saw her temper disturbed, nor heard her speak one word of anger or calumny or idle gossip, nor saw in her any sign or sentiment, unbecoming to a Christian soul. Her life was very strong, pure, rich, and full of blessing and healing. And he says it was all due to the daily morning hour spent with God in the place of prayer.—*The Morning Star*.

CHARACTER is what a man is in his inmost thought.—Cardinal Newman.

## Helps on the Sunday School Lessons.

JOINT DIOCESAN SERIES.

SUBJECT:—Old Testament History from the Creation to the Death of Moses.  
By the Rev. ELMER E. LOFSTROM

### CHANGE IN CHARACTER OF JACOB COMPLETED.

FOR THE NINTH SUNDAY AFTER TRINITY.

Catechism: 9th and 10th Commandments. Text: Ps. cxvi. 5. Scripture: Gen. xxxii. 9-32.

**C**WENTY years (Gen. xxxi. 41) after Jacob crossed the Jordan River a fugitive, with only his staff in his hand, he was about to return, a rich man. God had kept His promise to be with him (chap. xxviii. 15), and Jacob had prospered as only God could prosper him. Still, the change in Jacob at Bethel had not been a complete one, and he had used his old-time cunning to help himself along (chap. xxx.). He who had deceived his brother and his father, had in turn been deceived by Laban (chap. xxix.). Yet God was plainly with him and "kept" him. Now he was returning, according to a command God gave him (chap. xxxi. 13) when he went to Him in trouble (xxx. 3). He was going with the knowledge that God and His angels were with him, but his trust in them was not very strong. In the past he had not been able to trust God to carry out His promises without scheming on his part. He now learned his true relation to God. He was in the habit of going to God for help when in trouble, and it was not wrong for him to want to work in accordance with his prayers and with what he knew was God's will. The only wrong was in trying to help in a wrong way, by using sinful means.

The first lesson we learn to-day is indeed that true prayer and honest work go together. Jacob first prayed God to be delivered from the anger of his brother Esau. Esau had much cause for his anger, and Jacob had wronged him, when by deceit and lying he cheated him, first of his birthright, then of his father's first blessing. These things you remember would have come to him honestly if he had waited for God's own time (Gen. xxv. 23). Now, after his long training under Laban, reaping that which he had sown, by God's command he is again returning to the land which God had promised to give him. The messengers sent to his brother Esau returned answer that he was coming to meet him with four hundred men. Jacob was troubled and afraid. He prepared for the worst by dividing his company into two bands, so that all would not be destroyed at once. He was determined, it seems, not to fight with his brother. He was already in the proper attitude toward his brother. Then he prayed God for help and deliverance in a prayer (vv. 9-12) marked by humility, thankfulness for past mercies, and confidence in God's promises. Then, as he had cheated and wronged his brother, he acts in accordance with his prayer by making generous restitution to Esau (vv. 13-21). A sincere and true prayer to God is followed by an effort to work with Him to make the prayer come true; and when a wrong has been done another, it is also followed by restitution and generous treatment in an humble spirit on the part of the guilty. Make this lesson plain, simple, and definite as applied to the children's own lives.

Jacob was in a humble frame of mind, eager to do what was right. He does not claim the birthright; instead, he calls Esau "lord" and himself "thy servant Jacob." He was eager to do right and to work with God in the right way, but he needed to learn how. That lesson is taught in the wrestle with the angel (vv. 24-32). He learned (2) that God resisted him as long as he trusted and struggled in his own strength, but (3) that even with his natural strength lamed, he could, by clinging to God, secure a blessing. He learned, in other words, to trust not his own powers, but God's, who is willing and eager to help him, if he will only wait for Him.

The wrestle is a parable of Jacob's life and all God's dealings with him and us. The Angel or Manifestation of God the Son (v. 30) first wrestles with Jacob. He opposes Jacob's way. So was it in Jacob's life. God had promised Jacob that Esau should serve him. Jacob had set about to bring it to pass by his own shrewdness. God opposed him and punished him by depriving him of his home and property. He left him with only his staff, dependent upon God's mercy. God then showed him the connection between earth and heaven at Bethel, and went

with him in the promises. Jacob promised to cling to Him, and God had blessed him and was now bringing him back in His own way and time. Jacob had asked that as a reward for trusting Him he might be brought back "in peace." God tries him to see if he has really learned the lesson of dependence on Him. Esau comes with a small army to meet him. Jacob clings to God nevertheless. Instead of arming his followers, he trusts all to God and prays to Him and acts in accordance with his prayer. His life had been this same wrestle, truly. Now that he might carry this true spirit into the promised land with him, that he might realize that this was the method for him still to follow as he went into the land and the promises, this night wrestle takes place. Again, he was going to do God's revealed will, but he did not try now to help it along by any deceit or lying. He now trusted God to fulfil His promises, and even acknowledged that the stolen birthright was not valid. He was clinging to God and trusting in His power. This struggle and test showed therefore that Jacob had learned the lesson. The change in him begun at Bethel was completed, and as a sign his name was changed. Every time he heard his new name he was reminded of his power with God, and, by reason of that, with men also. So our Christian name added to our surname, reminds us that we have been engrafted into Christ's Body, and as a member of Christ have power with God. Carry out this line of thought in application to the child's life. Our nature was changed then when we were "born again," but we need to show that change by our willingness to do His will. His will for us has been revealed as it was for Jacob, but we must obtain it in His own time and way, never by resort to sinful means. The true freedom and power of our own wills is to make them agree with God's will. Pray—

"Oh be my will so swallowed up in Thine  
That I may do Thy will in doing mine."

Then there can be no failure or disappointment, and that is the meaning of "clinging" to God. We may also teach from this story (4) the lesson of God's prevenient (or "going before") Grace. Jacob's life was planned out for him by the Lord. He almost spoiled that plan when he tried to work it out himself. But God in His mercy still guided and watched over his life. When he least thought it, God was leading him as shown by Bethel, and Mahanaim, and here at the Fords. God was going before him. When he gave up struggling and clung to God, he found that God was ready to bless him and fulfil His promises.

## Correspondence

All communications published under this head must be signed by the actual name of the order. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

### CATHOLICITY IN THOUGHT AND PRACTICE.

To the Editor of The Living Church:

**A**MONG the good things of this week's issue of THE LIVING CHURCH it is gratifying to find Father Hall's correction of Bishop Van Buren's distinction between *Mother of God* and *Theotokos*. Whether the term which the Bishop rejects is misused in Roman theology or not, the Mother of Jesus Christ is the Mother of the Manhood of God the Son, and is just as truly the Mother of God as *Theotokos*. All this has been so well expressed by Father Hall as to require no further elaboration. But it points a moral.

There is so much subconscious unfairness towards the rest of the Catholic world on the part of the many Anglican writers of high position, in matters about which it is unecumenical to dispute, that the more one realizes that fact the more keenly he feels the reproach of it in behalf of his brethren. How is it that Bishop Van Buren's orthodox theory, as he protests, concerning things ecumenical, fails to show itself in his practical Churchmanship, say, in such statements as he makes concerning the title in question? No intelligent Anglican controversialist seems, in these days, to deny the ecumenical constitution of the Episcopal Church, but, put to the test, how many of them are ready to denounce certain elements of religion that had been universally taught in the Church for as many as eleven centuries before the Reformation, entitling them to be regarded as

truly Catholic! Is it recent, post-Reformation custom that has thrown dust in their eyes, or is it dislike of owning up the truth to an unfair, cock-sure opponent? What has England to gain in the end by ungenerous withholding of what is due to Rome? Why should one be so short-sighted as to lend advantage to Rome by understatements of the truth, by provincial arrogance, by partisan contentions, which every day are proven to be such, as we progress in knowledge and experience? If our Anglican attitude is right, can it not bear the light of all truth? If so, is it not want of faith to be so fearful of admitting anything to be true or good of Rome? Is it not want of Christian love to stand off further from Rome than truth necessitates?

The Catholic ideal, for which the Anglican Church stands, has practical difficulties enough to contend against without being responsible for any sectarian negations. This THE LIVING CHURCH well knows. If, for example, the Invocation of Saints, as practised in the Undivided Church, with its simple *Hail Mary*; if the doctrine of Purgatory, not "Romish"; if the Mass as the dominant and all-important service of the Church; are elements of the Catholic religion, how long is it going to take Anglicans to come to terms and give up trying to be a Catholic Church all by themselves? The Christian spirit demands, for the sake of unity, that this Church of ours get into line more completely with the rest of Catholic Christendom, before she undertakes to interpret Christianity to the Protestant denominations. She has advantage here, for Catholicism without papal policy, without papal organization and papal authority, is not so difficult of acceptance as with it. Who are to make this discrimination and to separate these things but Anglicans, and how can this be done while Anglicans are still haunted by provincialism and goaded on by Anglo-Saxon pride?

It is a question whether despairing Romans would not flock in greater numbers to a consistent, united, ecumenical Anglicanism, than heart-sick Protestants, towards whom attention is more apt to be extended, at the expense of Catholic integrity. It is certainly a more reasonable supposition than that impression that the logical and practical *terminus ad quem* of the Catholic Revival is Rome. And so, Mr. Editor, it was gratifying to read the dignified and (as I consider) unanswerable reply of Father Hall to Bishop Van Buren's explanation in regard to the title *Theotokos*, emphasizing, as it did to my mind, this fatuous straining of every possible point of divergence between Romanists and Episcopalian. Would that we might all return to the instincts and feelings and habits characteristic of old England when she was "Merrie," barring, of course, such legitimate corrections as are due to modern civilization and the freedom of national Catholic autonomy.

Utica, N. Y., July 7, 1902.

W. B. COLEMAN.

#### THE TERM "MOTHER OF GOD."

To the Editor of The Living Church:

THE fallacy of the syllogism of your correspondent in THE LIVING CHURCH for July 12th is the fallacy of four terms. His syllogism is really: Mary is the Mother of Jesus Christ as to His *Humanity* or the *Man Christ Jesus*.

Jesus Christ as to His *Divinity* is God.

Mary is the Mother of God.

The middle term Jesus Christ is ambiguous.

The term Mother of God is a term which is elliptical, and when used with its meaning fully explained or understood is rightly used—but loosely used may be found fault with.

Cherry Valley, N. Y., July 12, 1902. H. P. SCRATCHLEY.

#### CORONATION REHEARSALS.

To the Editor of The Living Church:

IN THE rehearsals for the Coronation of King Edward presided over by the Earl-Marshall of England, the parts of the principal actors in the ceremony to be, are taken by "dummies."

The *Daily Chronicle* tells us that the Earl-Marshall, the Duke of Norfolk, acts the part of the Archbishop of Canterbury. "Needless to say," adds your contemporary, "the very modest Duke would not play the King's part on that solemn stage. Yet given the circumstances, the Duke as a King is a very conceivable personage; but the leading Roman Catholic as Protestant (*sic!*) Archbishop of Canterbury!"

A *Tablet* writer comments as follows: "Something in all this—the abbey, the mitre, and the rest—takes us back musing to a page of Disraeli's earliest novel. 'What think you,' says

Cleveland to Vivian Grey, 'of a proposition of making Jockey of Norfolk, Patriarch of England?'"

"Jockey of Norfolk," it may be added, was an ancestor of the present Duke, and a companion in the revels of the notorious George IV.

D. J. SCANNELL O'NEILL.

Omaha, Neb.

#### POPULAR CELEBRATIONS IN ENGLAND.

To the Editor of The Living Church:

THE communication in your current issue under the caption "God's Call to England," from the Bishop of Fond du Lac, comes as a rude surprise.

I am an American, Sir, loyal and true to the core, and profoundly believe in the greatness and the destiny of these United States, but I do not think that anything is gained for America by smirching a great sister nation.

But, Sir, I am also a citizen by birth of "The greatest city in the world," and I warmly resent the most inaccurate statement of your correspondent: "The English people, especially Londoners, turn their celebrations of victory and peace into wild pandemoniums of riot, drunkenness, and sin." To use no stronger word, I say, Sir, that that statement is grossly inaccurate.

I know London on days fair and foul, by night and by day. I know it south, west, north, and east; I know it in the rush of business and in the excitement of holiday and festivity; your correspondent does not. There is an aspect of the life of the great cities of the world which is very, very sad, and likely the Bishop may know more of this than I, but he does not know more of London; and the knowledge of these facts does not warrant the sweeping generalization that is made in the communication referred to.

To say that "A large part of London would have been drunk during the Coronation festivities" is utterly unwarrantable and deserves far stronger characterization.

During the last twenty-five years the drinking customs of England have largely changed for the better. It is more than twenty-five years since a great service of thanksgiving for the recovery of the then Prince of Wales from dangerous sickness was held. There was a service and grand procession in the morning, and festivities and illuminations at night. I was in the city till the small hours of the morning. From Westminster to St. Paul's the streets were thronged, packed; on one side slowly moving up, on the other side as slowly moving down. But there was no riot, no pandemonium, no "greater part of the people drunk." I was a young, red-hot teetotaler, and disposed to see and magnify all there was to be seen in the way of drunkenness. I am not asserting that there was no drunkenness, for of course there was, but it was not conspicuous. If that was true twenty-five years ago, it would be much more so now.

Yours respectfully,

W. FRED. ALLEN.

[The foregoing letter is printed that there may be no question of fairness on the part of THE LIVING CHURCH. There has been, however, no "smirching a great sister nation" by the Bishop of Fond du Lac, and his observations may easily be paralleled by similar remarks in many of the best English periodicals. The *Lancet* recently treated the phenomena of the popular celebrations of public events in London as a form of general insanity.—EDITOR L. C.]

#### THE NAME OF THE AMERICAN CATHOLIC CHURCH.

To the Editor of The Living Church:

WE HAVE heard a great deal about changing the name of the Church, and a great many opinions have been expressed as to the advisability of the proposed change. I am one who would like to go back to first principles. I would like to see the Church cast aside her alias of "Protestant Episcopal." It was with a great deal of pleasure, when visiting an aged parochioner of mine, and she showed me her Confirmation certificate, that I discovered the wording to be, *not the alias*, but the only name of the Church of the living God in these United States. It seems to me that this document of over a half century ago (of which I enclose a copy) speaks well for the Churchmanship of *some*, at least, at that time.

Faithfully yours,

Greencastle, Pa., July 11, 1902. C. THACHER PFEIFFER.

"In the Name of the Holy and ever Blessed Trinity,

"God the Father, Son, and Holy Ghost,

"And conformably with the godly order and administration of

the CATHOLIC CHURCH OF CHRIST in the United States of America,  
ELIZABETH COWTON

has this day received the seal of Confirmation, by the laying on of hands, with prayer, having openly before the Church ratified, confirmed, and solemnly assumed her baptismal vows and obligations, in the presence of me,

"WILLIAM ROLLINSON WHITTINGHAM,  
*Bishop of Maryland.*

"St. Andrew's Church, Clear Spring. This 30th day of July in the year of our Lord 1848."



*Religion in Recent Art.* Expository Lectures on Rossetti, Burne Jones, Watts, Holman Hunt, and Wagner. By P. T. Forsyth. With eight Illustrations. New York: Edwin S. Gorham. \$3.00 net.

These "lay sermons," as Dr. Forsyth calls them, were originally spoken to those whom it was the author's business to teach in spiritual things, with a desire "to bring home to a small section of the lay mind that spiritual interest in the great subject matter of Art which must in the long run constitute the basis of its appeal to mankind at large." They are in the line of expository criticism and interpretation, most helpful to those who are not experts in art but are willing to be helped to see its religious significance. While imagination is not held to be the source of Religion, it ought to be the handmaid of Religion. It has been and is still a powerful aid to Religion, "a branch of sacred hermeneutics." While it does not make men religious (as witness the art of Greece) it should amplify and exalt the religion that we have. On the other hand, Religion is the grandest inspiration of Art. "The triumphs of the imagination under the near or remote influences of Christian culture are unique in the world's record." This theme the author illustrates with great earnestness and eloquence in his interpretation of the spirit and works of several great artists of our time who have pursued Art in a religious spirit, who are prophets as well as painters, followers of the pre-Raphaelite movement. From these he selects Rossetti, Burne Jones, Watts, Holman Hunt, and Wagner. In the first he sees the exponent of the Religion of Natural Passion. Rossetti had a spiritual principle of beauty, but he had not a spiritual principle of life. "The power of the Cross was the chief thing needed to have made Rossetti the greatest painter that this country has ever produced." Burne Jones is the interpreter of the Religion of Præternatural Imagination. "While his beauty is unearthly in its exquisite excess, it is still not pure heavenly in its spiritual strength." Watts is the interpreter of Supernatural Hope, and Holman Hunt is the pictorial prophet of Spiritual Faith. The chapters on Wagner and Pessimism, and Wagner's Parsifal, constitute a remarkable study of a remarkable man. "We have not," says Dr. Forsyth, "realized how solitary in the history of genius was his combination of various and first-rate endowment." A master in music, he was also a great poet and a great genius in dramatic art; and his art was the embodiment of a pathetic philosophy of Pessimism. As Wagner himself says, alluding to the Nibelung dramas, "The will which sets out to fashion a world according to its wish can attain at the close to nothing more satisfactory than a catastrophe of honorable ruin." There was, however, a note of Redemption in his creed which saved it from the despair of paganism. Such Pessimism is better than Agnosticism. The latter leaves room for a religion; the former demands it. "With better metaphysics Wagner would have been not only almost, but altogether, a Christian."

But we must here lay down the book, which is big with sympathetic thought, spiritual truth, and profound suggestiveness.

C. W. L.

*Fifty Years at East Brent.* The Letters of George Anthony Denison, 1845-1896, Archdeacon of Taunton. Edited by his niece, Louisa Evelyn Denison. New York: E. P. Dutton & Co. \$3.50 net.

This volume is supplementary to an autobiography entitled *Notes of my Life*, published by Archdeacon Denison himself. The collection of letters, although not absolutely complete, covers the most important periods of the Archdeacon's long and eventful life. As a study in character of one of the prominent figures in the life of the English Church during the last half century it is full of interest. Archdeacon Denison was an idealist. Unlike "Ideal" Ward, his contemporary, his ideals were drawn, not from the New Testament conception of the Church, but from the constitutional relations of the English Church and State which Hooker had so ably expounded. Ward's attempt to reproduce the Apostolic model in its accidents as well as its essentials in the England of the nineteenth century led him over to Rome. Denison's often blind loyalty to the ideals of Hooker under circumstances which Hooker never contem-

plated, made him at once a most interesting and a most irritating factor in the struggles of his day. Long after it had become evident that the English Parliament could not, at any rate for generations to come, fill the role of representative of the lay side of the English Church which Hooker had assigned to it, Denison still clung to the hope that things might change in this respect, and meanwhile strenuously fought against any attempt to look the altered facts in the face, and fashion a new organ through which the laity of the Church could act. The same rigid adherence to ideals of the past irrespective of the possibility of their reproduction in precisely the same form under new conditions, set him in antagonism to that marvelous educational development which has enabled the English Church under ruinous State competition to educate half the children of England and Wales in her parochial schools, a development which seems now at last likely to remove the public recognition and support which it deserves. Denison would have nothing to do with Government inspection or Conscience clause. His ideal of a Church school was that it should receive "no child not baptized and received into the Church," a definition which would effectually prevent the starting of any Church school at all in a practically heathen district.

His sturdy *non possumus* attitude gradually isolated him from friends and movements with which he had been most closely associated. This growing isolation was a great trial to his affectionate nature, bravely borne as a necessary sacrifice, yet really due to his inability to see that facts cannot be merely put on one side, but are to be met with hope as a Divine call to clothe loyalty to unchanging principles in a new form adapted to a new age.

Yet this brave, unyielding figure had in God's ordering, doubtless, his own work to do. His rigid adherence to principle in an age when expediency was often too powerful in the counsels of the English Church, could not fail of good effect, even though at the time the extravagance of his contentions alienated men. Much of his work in the English Church Union and otherwise in defence of the principles of the English Church, particularly of its Marriage Laws, was of great and lasting value. Had the Archdeacon been endowed with larger discernment and hopefulness of faith, he would have been, what he conspicuously failed to become, one of the greatest leaders of his day.

C. W. E. BODY.

THE RECENT visit to this country of Professor Marcus Dods of Edinburgh has occasioned the re-publication in more popular form, by the house of Thomas Whittaker, of his work on the *Parables*. This work is recognized as the latest and freshest treatment of the subject in print.

"THE PREVALENCE OF DOUBT and unbelief lays a heavy burden of responsibility upon the preacher and pastor," says the New York *Christian Intelligencer* (Ref.). He is continually confronted with the problem how best to meet and withstand the insidious assaults upon the verities of our holy religion which characterize much of the literature of the day, and particularly the secular press. The temptation is strong to state and combat erroneous views in the pulpit, and indulge in polemic preaching. This we believe to be a serious mistake. Desirable and necessary as is the guarding of his people from shipwreck of faith, and laudable as may be the desire to meet the difficulties which may be troubling them, the wise pastor will ever avoid the controversial attitude. The stating of error in the pulpit, though it be for the purpose of refuting it, has a two-fold danger. It may suggest skeptical notions to those who have never entertained them, and the answer may not be as convincing to the hearer as it is to the preacher. The one safe course is to hold fast to the presentation of positive truth. The best safeguard against error is a thorough grounding in the great truths of the Gospel. The best protection against malaria is thorough sanitation, and pestilential error is to be fought in the same way. The building up of a strong Christian character and life through preaching the great, indisputable doctrines of the Word of God is the best and the surest preservative from lapses into unbelief."

"TWO HALVES do not make a whole, unless the two halves belong to the same order of existence," says the New York *Examiner* (Bapt.). "Half a cube joined to half a sphere would make a non-descript; half a whale joined to half an elephant would make a monster. Nature avoids such monstrosities, for centaurs and mermaids exist only in fable and mythology. Analogous absurdities ought to be equally impossible in ethics and theology; but the perverse fancy of man can set at defiance the laws of existence and the laws of logic. It is true, for example, that the Christian disposition is highly unselfish, and that joyful service for others is a precious fruit and proof of the Christian spirit. The Good Samaritan is a conspicuous and shining figure in the New Testament. But when a preacher tells us that the twentieth century message of the Gospel is that every man is to save his own soul by seeking to save the soul of his neighbor, without thinking of himself, he is trying to fit together two half-truths that do not make a whole, but do make something very like an absurdity. How can one proclaim a gospel of which he has no personal experience? President M. B. Anderson one day said to his students: 'Young gentlemen, you cannot introduce others to Jesus Christ unless you are yourselves personally acquainted with Him.' A very pertinent and very wise word."

## MAKING FRIENDS WITH OUR SUNDAY SCHOOL PUPILS.

BY MARY JOHNSON SHEPPERSON.

**H**OW best do this, which helps so effectively in our teaching? In the home we meet the parents, but the child himself is generally at play in the streets, or, with to-day's over-crowded schools, attending his half-session. If present at all, he is very shy. Children do, however, appreciate your calls, especially if you take some little gift. Alone with you, the children will expand more readily. Because my "afternoons" with their views, curios, and games, were like the Boys' Church Club, one of my Sunday School boys joined the latter.

The fireside games of Cinn. Pub. Co. are very fine. Puzzles, especially those with marbles, are also liked. They certainly teach perseverance. Children love, too, music, singing, and calisthenics. Tag and croquet in the garden are also very popular. A few flowers, or some tradescantia or petunia plants, or geranium slips to take home, are much appreciated.

Animals are warmly welcomed. I once won a very bad boy—unique in his school-teacher's experience of twenty years—by inviting him to call with his dog. The teacher later spoke of a marked change. I had interested myself in what interested him.

Do not, therefore, begrudge a few minutes from the Sunday School lesson, to straighten misty ideas about some other Bible story, although perhaps entirely irrelevant. Only be *very* brief. Offer to read the whole story, *before* class, "next time." This "before class" period can be made very precious.

Older pupils enjoy candy-pulls and observation parties; and girls, cooking lessons. For little girls, what is better than a tea-party? Often with no dolls of their own, they will love and feed all the guests—especially the foreign ones. These last may arouse missionary interest. A party teaches the *proper* setting of a table, and washing of dishes. As a child, how I loved to visit an industrial school, where domestic work was thus taught by play!

A large box will make a fine "baby-house." All good material, such as fashion papers, or silver or furniture booklets, should be laid aside in the children's rummage box. Real penny dolls they will dress from your scrap bag, and these make nice souvenirs. My grandfather found his candy-drawer, too, quite a Sunday School aid, in his parish work.

Little boys enjoy blowing bubbles. A little glycerine added to the suds, makes rainbow hues.

As for excursions:—visit toy and picture departments, museums and parks. As children love to "make things," why not go to some factory?

I have spoken of children in the mass, but *personal*, private talks accomplish the highest good, as thus they may see the Saviour present, and ever ready to help them in their daily lives.

A little help with school-work makes a deep impression. Have a story book. You can get them very cheaply; or a fancy envelope, or a pretty Bible marker, to give at parting.

Prayer, and loving, personal interest to make each child happy, are the keys to their hearts. Birthday books may be used to advantage. On the day, send a letter with Bible card. These latter you can get in packages of ten or a dozen at the Church book stores at very small cost.

As a last suggestion, to win confidence—trust the children. "They soon rise to ideals." How well-nigh impossible, to be at *our best*, when under-rated and mistrusted! Put yourself in the child's place, and show yourself friendly, and there is no question about your making friends with those whose angels always behold the face of our Father in heaven.

## A QUEER NEW ENGLAND BOY.

BY ROLAND RINGWALT.

**E**VERY boy who has read *Tom Brown's School Days* remembers Martin, the lad who exchanged his candles for birds' eggs, lighted his study with chemical preparations, and kept so many animals in the room that his neighbors complained of the odor. In 1823 a boy something like Martin was born in Boston, and his life may interest some who have not time to read his books. He was a delicate child, and like a still more famous author was sent to live for several years with a grandfather in the country. He enjoyed country life, but did not enjoy school, and often played truant. The woods were to him a museum and a hunting ground; he found all sorts of curiosities; trapped squirrels, and sometimes brought down a bird with a well-aimed arrow. Mineral specimens also delighted him, and in fact there

was nothing in nature which did not waken his boyish thirst for knowledge.

One wintry day our hero picked up a half frozen snake, put it in his pocket, and went to school. Under the influence of warmth, the snake revived, and thrust its head out of his pocket, much to the alarm of a little girl whose shrill protests reached the master's ear. Naturally and properly the master commanded his pupil to throw the snake away, but the youngster was not going to lose his specimen, so he wrung the creature's neck, and made sure that, after school, he would find it ready for a place in his collection. The boy's father was a New England minister who on Sundays walked to service in a black silk gown. One Sunday morning, as he and his wife were on their churchward way, they observed that every passer-by was smiling. They turned, and beheld their son carrying a dead rat. He wanted to take it home and stuff it, but was obliged to throw it away.

Before the boy reached his 'teens he became fond of chemistry, and again we are reminded of Martin. He nearly smothered himself, he was scorched, and he tried all sorts of experiments. The days of truancy were over, and he paid attention to Latin and Greek, though his English studies lay nearer to his heart. After reading the tournament in Scott's *Ivanhoe*, he turned the whole scene into verse, and recited it as a school exercise. Cooper's novels delighted him, and he would act them over in his woodland rambles. Private theatricals were a source of endless joy to him. While he was at college his early associations, the stories he had read and heard of the old wars, the scenery and life of the forest, seemed more fascinating than ever. He made up his mind to write a book on the war that ended in the conquest of Canada, and the plan broadened out into a series of historical books.

In order to carry out this plan it was necessary to learn something of Indian life, and one cannot find Indian reservations at Harvard. The young man went to the Rocky Mountains, suffered terribly from sickness, and came back almost blind. For a time he could not write his name except with his eyes closed, but he would take a pencil and write when he could. Somebody would read to him for perhaps half an hour, and then he would be obliged to rest. He could make a few notes, now there would be an encouraging day, and then for several days he could not listen to reading at all. For about six months he averaged six lines of his book a day. Nevertheless the book was written. Many of the volumes the historian had to consult were in French, and his only reader was a girl who did not understand a word of French. She did her best, and as she stumbled over the words the historian translated as well as he could. The author tells us that the reading was amusing to bystanders, but not to the half-blind, suffering invalid who had to listen to it. New sicknesses came, and doctors made matters worse. One applied nitric acid to the neck, another drew red-hot irons along the spine, others made gloomy prophecies of death or madness.

But the sick man was as stubborn as his Indian heroes. He amused himself by raising flowers, and he made horticulture pay in money. After a while his eyesight improved, until he could read for a minute, then rest a minute, then read another minute, and continue this process for half an hour. On good days he could try this three or four times, and perhaps accomplish two hours' reading. For a bright and brief period he was able to secure a good reader, who understood French and was a genuine help; but as a rule the work had to be done under difficulties that pressed hard on body and soul.

We do not blame the historian for saying that his process combined "the slowness of the tortoise with the uncertainty of the hare." So long as the human race cares to know the story of Canada, of the old French missions, of the great Indian tribes, and the final triumph of England over France, it will prize this man's books. Who was he?

LET THE CHRIST who is not only wise, but Wisdom, choose your path, and be sure that by the submission of your will all your paths are His, and not only yours. Make His path yours by following His steps, and do in your place what you think Christ would have done if He had been there.—*Alexander MacLaren.*

LAST WEEK, at the Presbyterian Union of New York, Rev. Dr. Howard Duffield said, "I want to see Good Friday, Easter Sunday, Whitsuntide, and other feast days observed by the Presbyterian Church." These words were received with great applause. That incident indicates a notable change of view among Presbyterians.—*Congregationalist and Christian World.*

## THE SCULPTOR AND THE ARTIST.

## THE SCULPTOR'S THOUGHT.

"PHIDIAS IS SAID TO HAVE REVEALED ANEW THE GODS TO THE GREEKS."

As, resting from his work, the artist stood,  
He mused: A greater thought, I cannot have,  
Or grander statue raise; for Zeus himself,  
The father great of gods and men, with flash  
Of blinding light, received and hallowed this  
His own. There on the marble pavement, 'neath  
The god, realms the mark, assurance that  
He dwells within the form this brain conceived,  
These hands have wrought.

In stillest hush of night,

Up through the roof, he wings his way to far  
Olympia's heights, his throne; and there he feasts  
With gods, and heroes great translated to  
The gods. His tireless eye, the while, the fate  
Of nations sees and seals. Refreshed, he soft  
Returns to his accepted home. My work  
Has favored been beyond my fondest hopes;  
And yet the Hellenes would more. Zeus at  
Olympia dwells; Pallas Athene must  
Protect her own. Ah! can I build a home  
For virgin goddess meet, who wisdom is  
And purity, and yet whose out-stretched arm  
Protects and guards our Athens fair? Alone,  
I fail. Inspire me, O ye sacred nine,  
O father Zeus, great god, lend thou thine aid,  
With wisdom fill my brain and, to my hands,  
Give skill. But, greater far! give to my heart  
Of love and purity a measure full,  
That brain and heart and hands, combined, may mould  
A form of rare and matchless symmetry,  
Meet for thy virgin daughter strong and true;  
Wherein Pallas Athene fair will dwell  
And sleepless watch and ward o'er Athens keep.  
The Greeks brought gold, in gen'rous measure large,  
The spoils of war, a treasure for the state.  
Of ivory fair and smooth, the hands, the face,  
The feet. Of gold, the robe and hair. The eyes  
Shone with bright jewels' brightest hues. Upon  
Her breast, the sigs; on her stately head,  
A helmet sat, griffins on either side  
And wingéd steeds as swift as thought; above,  
A sphinx mysterious with old Egypt's lore.  
Her left hand held a spear and shield, upright  
And massive, and both sides o'erwrought with wars.  
Beneath, Erichthonius, the serpent, couched.  
Her outstretched right held wingéd victory,  
In height man, golden and glorious,  
Not winged for flight, but ever to remain  
Fair Athén's own.

"Twas thus the artist wrought;

The cheek was smooth with fairest maiden bloom,  
The full lips tender, firm, and true. Upon  
The white and open brow, sat intellect  
And power; while, from the eyes, the mind shone forth  
Showing a goddess dwelt within and looked,  
Exploring far above, as fain to read  
The reason of eternal things, the lore  
Of earth and heaven.

And thus from Phidias' thought,  
Athene to the Hellenes was given.

## THE ARTIST'S INSPIRATION.

MORE THAN TWENTY-FIVE MADONNAS ARE ATTRIBUTED TO RAPHAEL. THE LAST AND GREATEST, THE SISTINE MADONNA, GAINED FOR HIM THE NAME OF "THE DIVINE."

All fair and bright the artist's life; no cloud  
Had darkened, nor had toll o'er-worked his frame.  
A spirit like a child's forever fair,  
A hand skilful beyond all other men.  
Success had early crowned his efforts and,  
In pleasant lines, his lot was cast. The love  
Of friends and fond applause was his, as each  
Work greater seemed than all before; and, as;  
The story pure of maiden motherhood  
Had filled his heart, so often and again  
His brush had traced it on the canvas true;  
The loving human mother and the child,  
A little form beside and cross within  
The folded hands of one so soon to be  
A martyr in His name, or lambkin near,  
Or aged saint, or angel faces on  
The canvas round. Holy and true they were  
And filled with tender love, for loving hands  
And heart had fashioned each.

And yet once more

The artist faint would try, the thought was so  
Inwrought that of his very being 'twas  
A part. It lived with him by night and day,  
A face more heavenly bright was in his soul  
Than, on the canvas, he, as yet, had drawn.  
Fair Mary, Mother of the Lord! Her face,  
As maiden mother, pure and true, yet more,  
As pondering in her heart things sacred and  
Divine, blessed beyond all womankind;  
The look of one who, wondering, sees afar  
Redemption from the Fall and, too, the sword

Which shall her own heart pierce. What human hand  
Could trace all this within the lines? None, save  
Of one who drew true inspiration from  
Above. And then the Babe her arms hold close,  
A Child at once and highest God. Save that  
He wore our human form, no hand could dare  
The lineaments divine. But can we not  
Believe that inspiration comes (although  
We fondly say the age of miracles  
Is past) now here, now there, to those who use  
It for the good of fellow-men? To him,  
Who lifts a burden from the race? To him,  
Whose skilful hand heals human ills, who tends  
With gentle touch the aged and the weak?  
To him, whose giant mind gives to the world  
Some boon that leads it onward in the march?  
To him, who by his pen, his voice, his brush,  
Leads souls up to the portals of the heavens  
To gaze on things beyond?

Yea, even thus,  
Had not his theme so filled the artist's soul,  
His life, that inspiration truly came,  
A vision of a more than human babe  
In human mother's arms? A glimpse of things  
Divine which his quick brush and skilful hand  
Wrought on the canvas fair? For does not heaven's  
Own blue shine in the Virgin's mantle bright,  
And adoration breathe from face of saint  
Beneath and maiden pure, whose modest mien  
And downcast look bespeak her more than awe  
And faith? The cherubs, twain, 'scaped from the throng  
About in song and adoration wrapt,  
Are surely of angelic birth. In what,  
Save inspiration, true, could the skilled brush  
Have dipped that drew the Child, half human, all  
Divine, and, greater art! that made a form  
And face of human beauty rare holding  
With tender grace the Infant Son of God,  
Looking with steadfast eye up to the heaven's  
Own mystery divine? This vision did  
Not Raphael see and, seeing, give the world  
The Holy Mother and the Child?

Alone

The picture hangs in cloistered room and, to  
The throngs that press to gaze, from bended knees,  
With voices hushed, upon the canvas rare,  
Does not a benediction come as from  
A sacred shrine?

The sculptor gave his all;  
He knew nor higher, more; and to the Greeks,  
Pallas Athene, goddess fair, anew  
Was given.

Before the painter lived and wrought,  
The fountain of true Light had come and, from  
That Light, he inspiration drew.

All that  
The cultured Grecian mind could see was in  
The statue fair; but from the canvas true  
The voice of faith speaks to the Christian world.

ABBY STUART MARSH.

## THE SOLDIER'S LAST WORD.

Mourn not for me: The conflict now is past;  
Peace falls upon the battle's fever-heat,  
Where swaying tempests hung until the last  
And seemed the day the summit of defeat.  
The delirium of the carnage now is gone,  
As soft as night at opening of the dawn.

Mourn not for me: A life of toil is done.  
Ease has not shaded my rough, barren way.  
Oh, pray that I may see the victory won;  
I fought the limit of Life's fitful day.  
Temptations stream of overwhelming force  
Bowed me like willows by the water-course.

Mourn not for me: 'Tis safer on beyond  
Than where the falls outweigh the alloyed good;  
The haven of the sin-tossed, where the fond  
And loving Face of joy and peace subdued  
Sheds calm upon the tumult and the strife,  
As dreams of night pass, for an endless life.

Mourn not, but pray that in the arms of God  
I breathe a peace that earth may never know!  
God lives beyond the limit of the sod;  
His mercy stills the harshest notes of woe.  
To see, to know, and in His Presence rest  
Is worth the woe with which the earth is dressed.

Oh, pray that I shall in His Presence be  
Purged of the dross, which darkened e'en the good  
Not with the leaders in the victory.  
But one who fought though naught he understood  
Why death alone could bring the sweet release.  
A hard, old fight.—God grant the boon of peace!

Bristol, R. I.

HARRY V. MAYO.

## The Family Fireside

### THE RECTOR'S VACATION.

O, the thrill of apprehension,  
And the undisguised dismay,  
When the rector starts for Europe  
For a two months' holiday!

With uncertain ministrations  
Of itinerant supply—  
O, the prospect isn't cheering  
When the rector says "good-bye!"

But we'll profit by his outing,  
And I venture to suggest  
That we'll recognize his value  
While the rector takes his rest.

And we're certain to discover  
When he's far across the sea,  
That betwixt him and his people  
There's a strong affinity.

But while he seeks inspiration,  
Free from parish incubus—  
Kneeling in some famed Cathedral,  
Will the rector think of us?

Gazing, rapt, on Alpine glory  
That my eyes may never see,  
Can the rector be expected  
To bestow a thought on me?

Ab! though countless miles divide us,  
Yet we trust the self-same God  
To protect both priest and people  
While the rector is abroad.

And, our love each day increasing,  
There'll be joy among us, when,  
Sped by prayers each day ascending,  
Our dear rector's home again.

Chicago, June 27, 1902.

CORA R. BURTON.

### THE RICH MAN'S CONSCIENCE.

By L. E. CHITTENDEN.

**C**HE tramp at the back door of the rectory knocked in his usual muffled fashion, and when the little lady of the house came to the door with her dimpled baby in her arms, he asked in his subdued tones for something to eat.

He looked at him for a moment, her trustful eyes full of pity, then disappeared, after asking him to sit down on the lawn bench near the porch. Presently she brought him a basin of water, soap, and a towel, and after he had washed himself several shades lighter, she brought out a tray on which were hot biscuits, white as snow, baked apples, baked beans, and a fragrant cup of coffee.

The tramp regarded his supper with an approving eye.

"I'm in luck this time sure," he said to himself as he seated himself again on the bench, so near the dining-room windows that while he ate, he could watch the family within.

The baby fastened in his high chair was hilariously pounding a spoon on the table, and greeted his father with a shriek of joy when he caught sight of the tall clerical figure hurrying across the lawn from the church.

"I'm in rather a hurry, Milly," said the clergyman after grace. "In fact I can hardly do justice to your good biscuits and coffee, for I must go out to the mills to-night, to see Mrs. Smithers, who has sent for me."

"Is she dying again?" asked his wife, pouring the coffee.

"Well, she thinks she is," said her husband, smiling.

"She always dies, or tries to, when your wheel is broken. I wish she would change her time, or you could afford to get a new wheel!"

"Walking is good for me; it will reduce my flesh—"

"You've none to spare. O, Robert, how hard you do work here, and how little it is appreciated! I had a letter from Mother to-day. She is no better, and she begs me to come on to Colorado to see her, with the baby—but of course I can't. Don't mind," she went on as a little pucker appeared between her husband's eyes, "I ought not to trouble you, and I didn't mean

to," she continued, coming around the table to kiss the mark away.

"You ought to go, but—"

"Yes, I know, the salary isn't paid up, and that old tight-fisted Mr. James Allan, who owns the whole town—souls, bodies, houses, and lands—pays nothing until he feels like it, and next to nothing when he does, and the rest are too poor! Just think, Robert, of how you sat, night after night, with that son of his who had delirium tremens—"

"Hush, Milly," said the clergyman, getting up and putting his arms around her. "You forget, dear, that one doesn't do such things for the sake of gain in this world."

"O Robert," and she clung around his neck; "you are a saint! There's no getting around that, and I—am a vexing thorn in the flesh."

"Thorns in your flesh don't make home so comfortable as you do, little wife," said Robert, patting her golden head. "Good-bye! Leave the light burning low in the hall for me, and the night latch on. I may be late. Good-bye, Baby"; and, kissing them both, he went out. Milly, after a little showery cry, which ceased when the baby joined in, began to clear the table.

She had forgotten the tramp, and jumped a little when she heard his husky voice at the screen door. Then she went to take the tray.

"Thank you, ma'am," said the low voice. "That's the best supper I've eat in many a long day."

"Can't you get work to do?" asked Mrs. Milly with her pitiful eyes on the slouching figure.

"No'me; for one thing, I ain't got clothes. I'm just out of a hospital, you see, and down on my luck."

"I'm sorry," said Milly, simply. "Wait a minute," she continued; "there's a suit of my husband's up-stairs. But we ought not really to give away clerical coats—you know, people—some people might impose on others, by wearing the clerical coat. But you are shabby," she continued, peering out at him.

"Yes'um," said the tramp. "I know about that," he went on, "for my father was a parson."

"O, was he? Well, I believe I'll risk it; if you will promise not to do anything to bring disgrace on the clothes of the best man who ever lived."

"I'll try not to," said the tramp.

And Milly disappeared. When she came down, she carried an entire outfit of neatly washed and brushed, but pathetically worn and mended, clothing.

Then she took him to a little detached kitchen, to change his garb.

It worked a wonderful transformation in him, so much so that Milly scarcely knew him when he came out again.

"Why, how nice you look!" she exclaimed. "O, you can't help but be good now."

"I'll try and do better anyway," said the man in a clearer voice, "and I thank you, ma'am, for all your kindness."

"You are entirely welcome," said Milly, opening the door. "Here's a little—a very little—change, to get you a lodging. Good-bye."

"Good-bye, and God bless you ma'am!" said the man; and this time his voice was husky from emotion.

When the Rev. Robert Thurston let himself in with his latch key, it was after midnight. As he opened the door, he found that a white envelope had been slipped under it, and he stood a moment under the lamp in the hall to examine its contents. He found it contained a slip of white paper folded around ten ten-dollar bills. There was nothing on the paper but these words: "From a friend. A gift of thankfulness."

"It is from Mr. Allan," he said, with tears in his eyes, "and he takes this way of sending it, so as not to wound our feelings. How sorry Milly will be to think she has misjudged him!"

But Milly apparently was not at all sorry. She only wound her arms around her husband's neck and said:

"It is the first time, in the memory of man, that Mr. Allan did any good thing without publishing it the length, breadth, and thickness of the land, so it says much for your teaching, you dear old goose."

And then she fell to packing with such enthusiasm and haste that she was ready to depart by the next afternoon.

And as the minister returned with a lonely heart, to the empty rectory, he was met by a policeman, who arrested him for robbing the safe of Mr. James Allan!

The town at this news experienced a sensation, before which all minor things paled into insignificance.

As for the prisoner, his bewilderment was so great, that he

was conscious of but one thing; a feeling of gratitude that Milly and the baby were away; and he took small heed of the fact that the news had already reached Denver, through the papers.

At the preliminary trial, which to his relief took place almost at once, the court room was crowded to suffocation, and many were the looks of wrath from the poor people, who had looked upon the Rev. Robert Thurston as an apostle from God, directed toward the prosperous looking man sitting opposite the prisoner.

"Not guilty," said the deep, mellow voice calmly; the voice that had so often read the prayers for the dying and for the afflicted ones of his parish.

Mr. Allan's daughter came to the witness stand, and testified that she arose at midnight, the night of the robbery, and went to the side-board in the dining room for a drink of water; looking into the mirror, she saw therein reflected a light from the room adjoining, which was known as her father's den. And as she looked, a man came from the open safe, took an envelope from the table, and put a roll of bills in it. His face was partly concealed by a hat pulled down over his eyes, but that he wore a clerical coat, she could see. He then went toward the open window and disappeared, and she fainted. It was at least an hour afterward before she recovered consciousness and could give the alarm, and on the floor in front of the safe was found a much-tattered *Vade Mecum*, or rector's Prayer Book, with Robert Thurston's name on the fly leaf.

The prisoner identified the book as his, and Mrs. Smithers' son reluctantly testified that the prisoner was at their house by his mother's dying bed until midnight, and consequently must have been near the residence of Mr. Allan at about the time the robbery was committed. A sort of sobbing groan went up from Mrs. Smithers herself—miraculously recovered, curiosity acting as a strong tonic—and conspicuous in the front seat.

The net of circumstances seemed slowly tightening around the prisoner. As he listened, dumbly sure how little weight his own story of the finding of the money would carry, a disturbance in the crowd around the door drew all eyes in that direction, and Milly, small, determined, and wrathful, was seen slowly making her way through the crowd, which was wedged so tightly together, that with the best intention in the world it found it hard to open its ranks far enough to let her through. But, bearing her sleeping baby in her arms, she at last reached the prisoner's side. She then put the baby in its father's arms, and turned, with her own arm around her husband's neck, and faced the judge and jury, and there was a light of indignation in her eyes that held them spell bound.

"Aren't you ashamed of yourselves?" she cried wrathfully, stamping her foot. "A man whose old shoes are too good for any of you to dare to walk in, you to dare to put such a shame upon him, your best friend, who has ever given, for his Master's sake, the best of himself, to serve you. He has gone without, that you might have comforts. And you" (with a sudden turn toward the rich man, his accuser), "would the man who prayed, watched over, and helped reclaim your son from drunkenness, would he steal your ill-gotten dollars? No! a thousand times no! Your conscience must tell you that you are worse than ingrate!"

Here she paused to breathe, and beneath this fiery torrent of anger poured forth by this modern Portia, the hearers visibly shrank.

The prisoner, who, after the first dismayed cry of "Milly," looked at her with mingled grief and pride, said no other word. And then a man was seen to be working his way forward. A tramp, undoubtedly, but clothed in shabby clerical clothing. He climbed up beside the prisoner, and turned toward the judge.

"I want to be sworn," he said; and, when this was done, "'Twas me done it," he remarked calmly, putting down his hat. "I'd a been here before this, but I got a job in a town below here, an' I didn't hear about this mix-up till this morning. I was doing your duty, you small, narrow-gauge Christian," he went on, looking whimsically toward the plaintiff. "She," pointing his thumb in Milly's direction, "out of her little, fed and clothed me. She said it was 'gainst the rules of the Church to give away these," looking down at his coat. "But she made me promise I wouldn't do nothin' to disgrace 'em. I'd been listening—she not knowin'—'bout how she wanted to go to her mother but couldn't, 'count of there not bein' 'nough money, and she give me these things, with her pretty stitches in 'em to keep from showin' off his poverty through the holes, when he was a-prayin' fur your souls. I reckon his mistake wuz in prayin' fur sumthin' you ain't got."

"'Bout disgracin' these togs," he went on after an impressive pause, "I don't calculate as Ihev. When I heard her mention she wanted to go home to see her mother, I thought I'd act as someone's conscience. So I naturally picked out a conscience that had a fat pocket-book behind it, and I relieved *him*," pointing, "of what would about do it, an' I took ten tenners, an' left the rest, and lit out. That's all, and I'm willing to take the consequences."

The judge, during a breathless pause, rose to his feet.

"This case is dismissed," he said, in thundering tones.

And in the shout of joy that went up, and the rush forward of the people, the tramp dissolved from view, and was seen no more.

#### HOUSEHOLD HINTS.

THERE is nothing more difficult to serve neatly than a boiled fish. Do not cut the portions, but carefully separate them where the flakes are joined.

IN HANGING dresses away they should be suspended from two or three hooks, rather than one. This tends to keep them in shape, and also prevents the crushing of the draperies.

CANNED fruits or vegetables should always be opened and turned out into an earthen dish an hour or more before being eaten, and never, under any circumstances, be allowed to stand in the can (tin) after it is opened.

FOR STRAWBERRY cake use any rule which results in a good, white cake, not over-rich. It should be baked in three layers. For filling and frosting, beat together hard for half an hour the whites of two eggs, one cup of sugar, one cup of fresh strawberries. This is a very pretty cake and also a most delicious one.

THE CLAMMY MOISTURE so annoying may be alleviated by dropping a half-teaspoonful of dissolved alum in the water, or a few drops of sulphuric acid to render it sour. Lemon juice is also very excellent, removing stains and discolorations as well, and frequent use, with an occasional application of glycerine and rose water mixed, gives a velvety whiteness to the skin.

AN EXPERIENCED shoemaker says that the stretching of shoes out of shape arises entirely from dampness, and that once damp nothing can preserve them. The only thing which keeps them in good condition at first is the quality and stiffening of the lining. As a measure of preservation fill the shoe with dry oats as soon as it is taken off. These absorb the moisture, and in so doing swell and keep the shoe in shape, thus serving a double purpose.

Eggs, no matter how fresh, will not whip nicely if warm. Always place them in cold water before breaking, to get thoroughly chilled, and keep the whites on ice or in a cool place until ready to froth them. I have seen housekeepers work themselves almost to a fever trying to produce a meringue which would "stand alone," of whites of eggs which had been left in a hot kitchen after being separated from the yolks. Beat slowly in the beginning, until white is well broken.

BREAD, after being baked, should be taken immediately from the pans, the top crust buttered, and the loaves left to cool where a free circulation of air can reach them. One cause of dead, soggy bread is found in the practice of turning the baking-tins bottom side up when taken from the oven and letting the bread steam or "sweat" in this way—a practice much in vogue even among good housekeepers. It is not a good plan even to put bread away in the tin or jar until thoroughly cold.

The sun glaring on the hot brick and mortar and hot, dusty pavements is very hard on the eyes. Bathing the eyes in tepid water and Epsom salts or diluted extract of witch hazel will allay inflammation and rest them wonderfully. A linen cloth moistened in either of these lotions and laid upon the eyes while taking a short siesta will give relief, and induce nature's doctor, "balmy sleep," to woo the weary brain and tired eyes in restful repose. The same result is obtained by using crushed plantain leaves in a similar manner.

WHEN tired, warm, and weary after a day's outing do not plunge the face in cold water, expecting to be refreshed, or you will be more than disappointed; after the first cooling contact with the water the flesh will smart and burn more uncomfortably than ever. Instead of soothing the overheated skin, cold water acts as an irritant, whereas tepid or hot water produces a constant and desirable effect. After removing the dust and cleansing the pores thoroughly, a buttermilk rub will heal, whiten, and keep the skin tissues in a healthy condition.

OATMEAL for the face and hands wet with water soon sours, but prepared in the following way will keep good any length of time: Take three cupfuls of oatmeal and five of water (or less quantity in the same proportion), stir well, let it stand over night in a cool place; in the morning stir again; after awhile stir thoroughly and strain; let it stand until it settles, then carefully pour off the water and add enough bay rum to make the sediment as thick as cream, or thinner if preferred. Apply to the face with a soft cloth; let it remain until nearly dry; then rub briskly with a soft flannel. Shake the mixture well before using.

## Church Kalendar.



July 4—Friday. Fast.  
“ 6—Sixth Sunday after Trinity.  
“ 11—Friday. Fast.  
“ 13—Seventh Sunday after Trinity.  
“ 18—Friday. Fast.  
“ 20—Eighth Sunday after Trinity.  
“ 25—Friday. St. James, Apostle. Fast.  
“ 27—Ninth Sunday after Trinity.

## Personal Mention.

THE REV. JOHN R. ATKINSON has declined a call to the rectorship of Grace Church, Plainfield, N. J.

THE REV. E. W. AVERILL of Peru, Ind., has been called to the rectorship of the Church of the Redeemer, Cairo, Ill.

THE REV. NORMAN N. BADGER has taken charge of St. Jude's Church, Flint, Mich.

THE REV. JOHN BARRETT has been transferred from Quincy to the Diocese of Fond du Lac and is now vicar of St. Mark's Church, Oconto, Wis.

THE REV. WILLIAM S. BISHOP, curate in St. John's chapel, New York, has accepted an appointment to the chair of Dogmatic Theology in the University of the South.

THE address of the Rev. GEO. W. BOWNE is, for the present, 30 East 127th St., New York.

THE REV. CHAS. W. BOYD has resigned the rectorship of St. Thomas' Church, Glassboro', N. J., and will spend the summer at Ocean City, N. J.

THE address of the Rev. MAURICE J. BYWATER is 522 East 2nd Ave., Denver, Colo.

THE REV. A. G. COOMBS has removed from Thomasville to St. Mary's Church, Augusta, Ga.

THE address of the Rev. ERASTUS DEWOLF until August 20th will be Winnsboro, S. C.

THE address of the Rev. C. P. DORSET is changed to Alvin, Texas.

THE BISHOP OF DULUTH will, during the remainder of July and August, be at Merrill, Clinton Co., N. Y.

THE REV. BENJ. T. FITZ is now to be addressed at St. Luke's Church, 1218 T St., Lincoln, Neb.

THE REV. W. M. GREEN of Canton, Miss., has been invited to become assistant at St. John's Church, Knoxville, Tenn.

THE REV. J. J. HILLMER has resigned the rectorship of Grace Church, Wabasha, Minn.

THE REV. WM. LLOYD HIMES has been appointed Registrar of the Diocese of New Hampshire, vice Mr. Geo. P. Cleaves, resigned. Address, State Library, Concord, N. H.

THE REV. RICHARD W. HOGUE of Sheffield, Ala., now at the University of the South, has accepted a call to become rector of St. James' parish, Wilmington, N. C., to take effect Nov. 1st.

THE REV. H. G. MOORE and family of Winnetka, Ill., will spend August at Mackinac Island, Mich. Address, The Rectory, Mackinac Island.

THE address of the Rev. DAVID P. OAKERHATER is changed to Etna, Okla. His work remains unchanged.

THE address of the Rev. R. J. OLIPHANT is St. Edmund's Church, Milwaukee, of which work he is in charge.

THE address of the Rev. P. B. PEABODY is change from Hibbing, Minn., to Jackson, Minn.

THE REV. PERCIVAL C. PYLE, for several years rector of Grace parish, Greenville, a suburb of Jersey City, has resigned to accept the rectorate of St. Barnabas' Church, Stottsville, Diocese of Albany, from Aug. 1.

THE REV. GILBERT V. RUSSELL has been appointed to serve as rector's assistant in St. George's parish, Flushing, N. Y., from July 1st to Oct. 1st. During the month of August his address will be The Rectory, 45 Locust St., Flushing, N. Y.

THE REV. WM. ASHTON THOMPSON of Cleveland, Ohio, has accepted the call to St. James'

Church, Woonsocket, R. I., and will enter upon his duties there Sept. 14th.

THE REV. MARCUS ALDEN TOLMAN is spending the summer in Boston and vicinity. During the month of July he is in charge of St. Peter's Church, Salem, Mass.

### ORDINATIONS.

#### DEACONS.

ALBANY.—At All Saints' Cathedral, Albany, on Wednesday, July 9, the Rt. Rev. Dr. Worthington of Nebraska, acting for the Bishop of Albany, ordered deacons Mr. FREDERICK SCHNEIDER of Albany, presented by the Rev. Dr. Carter, Chancellor; and Mr. YALE LYON, Headmaster of Hoosac School, presented by the diocesan missionary, the Rev. J. N. Marvin. Canon Fulcher acted as chaplain to the Bishop. Mr. Schneider is assisting the rector of Grace Church, Albany. Mr. Lyon will remain at Hoosac School.

#### PRIESTS.

MICHIGAN.—By the Bishop of Marquette, acting for the Bishop of Michigan, in Trinity Church, Alpena, Sunday, June 29th, the Rev. EDWARD JERMIN. The sermon was preached by the Rev. Warren Hastings. Mr. Jermin has accepted a call to Grace Church, West Bay City.

SOUTHERN OHIO.—On the Sixth Sunday after Trinity, by the Bishop Coadjutor, at the Pro-Cathedral, Cincinnati, the Rev. Messrs. RICHARD McCLELLAN BROWN and CHARLES WESLEY SPICER.

### CAUTION.

PLEASE allow me space in your paper to withdraw emphatically a letter issued by me, commanding one WALTER A. CORLEY. I have been most reliably informed that this letter has been used for fraudulent purposes in the Diocese of Washington, D. C. I hereby warn the brethren of clergy and laity against any person presenting said letter, and would be grateful to any who might return same to me.

W. P. WITSELL,  
*Rector Church of the Good Shepherd, Columbia,  
S. C.*

### MEMORIAL.

#### DEAN HOFFMAN.

MINUTE OF THE FACULTY OF THE GENERAL THEOLOGICAL SEMINARY, ADOPTED AS A MEMORIAL OF THE VERY REVEREND DEAN HOFFMAN, WHO DEPARTED THIS LIFE JUNE 17TH, 1902.

Assembled for the first time without the presence of our Dean, and full of grief at the loss which we have sustained in his death, we desire to record the expression of our personal love for him, and of our reverent appreciation of his character and his life.

Of the great work which DEAN HOFFMAN has accomplished for the Church in a devoted ministry of more than fifty years; of the wide range of his benevolent influence as a citizen, and as an active participant in many important Associations of eleemosynary or historical interest; and of all that he has done directly or indirectly in the re-building of the Seminary, and in the establishment of its affairs upon firm and lasting foundations—the memory of which will make him always a preeminent figure in its history—it is not needful that we should speak. His work in all these various relations will be fitly commemorated by others who were more directly and intimately associated with him in them than we were. The great Dean rests from his labors, and his works do follow him.

It is our desire to commemorate the Dean as he was in his relations with us; and as we cannot describe all that he has been to us in the past, nor fully realize what we shall feel in the future conduct of our work without him, we must be content to record with joy and gratitude our testimony, not only to his exalted worth, but also, and especially, to the fulness and perfection of the discharge of his duties as the head of our Academic family. He was to us indeed as an elder brother, to whom we could always look for wise counsel in all our perplexities, and for the tender solicitude of personal affection and interest in all our trials. With an intuitive understanding of what each one needed and desired to accomplish in his own particular work, and a clear perception of the relative importance of each work to the whole, he was able to use his position of oversight so as to guide and harmonize the efforts of all, and thus to unify the several forces to the ful-

filment of the best attainable end. Endued by the confidence of the Trustees with large powers in the administration of the Academic functions of the Seminary, it should ever be remembered of him that he assumed to do nothing of himself, but acted always with the counsel of his brethren of the Faculty, uniformly recognizing them as co-operators in the common work, in which he was indeed the leader, but which he felt to be theirs as well as his, and his because it was also theirs. With his natural strength of will, his large understanding, and wide experience in the management of weighty affairs, it was impossible that he should be without a policy of his own, based upon a deliberate judgment as to what was the highest good, and what were the best means for its attainment. But in the working out of his ideas, he was both just and patient; and not only tolerant, but even scrupulously considerate of the convictions of others. And thus he was apt to work not only with his own will, but with the will of others.

It was this capacity for exercising authority as if he himself were subject to it, which was one of the sources of his influence among men, and especially among the students, whose benefit he deeply felt to be the reason for the being of the Seminary, and whose welfare was, therefore, his chiefest concern. His government of them reflected that characteristic of his Divine Master, which was commemorated in the name of the chapel, which he was the means of adding to the Seminary buildings. He led them that were committed to his care, like the Good Shepherd, whose disciple he was. And his guidance was by example as well as by precept. With sturdy step he trod the path which had been marked out for him, and drew after him them that were minded to follow. And although he was not only a leader, but also a ruler, the consciousness that he administered an authority which had been imposed upon him, relieved him from the reproach of an arbitrary use of power. He was always the man under authority, having soldiers under him; and his rule was that of one who had learned the art of ruling in the school of obedience.

It was but natural that this spirit should manifest itself most eminently in that part of his work for which his long pastoral experience had peculiarly fitted him. The influence which he exercised in the Seminary in this direction was evidenced, not only in his personal intercourse with the students, and his efforts to strengthen and supplement their connection with their proper pastors, the Bishops; but also in his unceasing care for the services of the chapel, and in the maintenance of that Divine Worship, which is at once the most solemn expression of the Faith of the Church, and the most effective means for the preservation of that faith; and great as has been the value of his labors in extending and raising the standard of theological education in the Church, still greater has been the value to the Church of this establishment in its chief school of a tradition of Divine worship based upon sound liturgical principles, and upon the really Catholic verities of the Christian Faith.

Of the personal traits of the Dean we need only say that they were such as most to endear him to those who best knew him. Beneath an impulsive, and what sometimes seemed an austere manner, there was a sensitive heart in which very deep feelings lay hid from the superficial observer. Under strong restraint, like a strong man, he held these feelings; but their existence, and the benevolence of their character, were demonstrated by the multitude of those who loved him. One can be admired, and praised, or envied, for the great works accomplished without love; but one cannot be loved unless the spirit of love be in him, as it was in the heart that has now ceased to beat.

Sorrowfully we have watched the Dean during the recent days, when he seemed to be struggling, with that gentle and persistent determination which was characteristic of him, to finish what at least he could of the great work which he had undertaken; and yet our sorrow was neither hopeless, nor without the consolations of great thankfulness. No one, we think, was more conscious than himself, that the remaining time was short; and though he must have felt the sorrow of parting from all that he had so long and to so good purpose, loved, yet that sorrow was surely not without the consolations of thankfulness and hope. The simplicity of his faith disposed him always to submission, and has left us as worthy an example in his cheerful acquiescence in the need for his departure, as in his readiness to do what might still be done before

the time for that departure came. The closing sentences of his last annual report to the Trustees, presented but a month before his death, seem to be full of the premonition of his approaching departure, and show plainly the spirit in which he entertained it; and these last words of his are so characteristic of him, and so suggestive of the attitude of his mind in the last days of his life, that in concluding our words of remembrance, we venture to insert them in full, that they may serve as a memorial to us, and to others, as well as to those to whom they were at first addressed:

"With this closes the twenty-third year of my services as Dean of this great School of the Prophets; to-morrow will be the 81st Commencement. Twenty-three years is a long time to look back upon, covering more than one-quarter of the history of the Institution. Although marked with the unvarying generosity which has accepted all along my imperfect services, and in some respects the most successful year in the history of the Seminary, the latter portion of it has been clouded with my inability to keep up the full role of my work. The increasing infirmities of age, although covered to some extent by the loving assistance of the Faculty, are beginning to forewarn me that the time is not far distant when my work must gradually draw to a close. The appointment of my friend and fellow-laborer, the Reverend Dr. Cady, as Sub-Dean, will be a great relief to me from many of the minor details of the office. With this, and the benefit which we hope may be derived from the rest of the summer vacation, I may still hope to be able to take up my duties a little longer. Two things I hope are clear to the Board of Trustees: First, that I cannot continue in office any longer than I am able to perform its duties; and, secondly, my earnest wish to labor so long as I shall have the power and strength for the good of the Church, and that my last services shall be in the Institution on which depends more than any other the building up and support of the Church in this Western world."

Happy was it for him, and happy is the remembrance to us, that in the realization of this premonition he was permitted the fulfilment of his earnest wish; in the continuance of his work here until the very end of the Seminary year, and in having the services which he thus rendered in the institution, the last of all that he performed on earth.

R. C. HALL,  
WM. J. SEABURY,  
THOMAS RICHHEY,  
EDWARD H. JEWETT,  
P. K. CADY,  
C. W. E. BODY,  
T. M. RILEY,  
C. T. SEIBT,  
J. C. ROPER,  
C. N. SHEPARD,  
F. T. RUSSELL.

#### WANTED.

##### POSITIONS OFFERED.

**W**ANTED—Leader and organist for boy choir in a city of 18,000, Ohio. Address, COMMITTEE, care THE LIVING CHURCH, Milwaukee.

**S**EXTON—A competent sexton (single man preferred) for St. Bartholomew's Church, Chicago. Address, 6640 Yale Ave., Chicago.

##### POSITIONS WANTED.

**P**OSITION AS ASSISTANT, by an unmarried priest. Experienced director of surpliced choirs. Address CHUECHMAN, care THE LIVING CHURCH, Milwaukee, Wis.

**P**OSITION AS HOUSEKEEPER, matron, or preceptress by Churchwoman of refinement and ability. Address L. C., Room 1131, 153 La Salle St., Chicago.

**Y**OUNG LADY, well qualified, best references, desires position to teach art, privately or school; also primary English branches. Address, A. R. R., Pennsylvania Academy of the Fine Arts, Philadelphia.

#### MUSICAL INSTRUCTION.

**S**PECIAL INSTRUCTION TO CHOIRMasters, in training the Boy Voice. Address, G. EDWARD STUBBS, St. Agnes' Chapel, Trinity Parish, New York. Prospectus, giving full details, sent upon application.

#### CHOIR EXCHANGE.

**O**RGANISTS AND SINGERS promptly supplied. Write for terms. THE JOHN E. WEBSTER CO., 5 East 14th St., New York.

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#### CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.

**B**URIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting War-den, 512 Walnut street.

#### NOTICE.

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

*The Spirit of Missions* tells of the Missions' progress and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,  
*General Secretary.*

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

#### BOOKS RECEIVED.

##### E. P. DUTTON & CO. New York.

*The New Panjandrum.* By G. E. Farrow, author of *The Wallypug of Why*, *Baker Minor and the Dragon*, etc., etc. With illustrations by Alan Wright. Price, \$1.50.

**FLEMING H. REVELL CO.** Chicago.  
*Comforting Words for Sorrowing Mothers.* Compiled by Gertrude Benedict Curtis.

**CHARLES SCRIBNER'S SONS.** New York.

*Dictionary of the Bible.* Dealing with its Language, Literature, and Contents, including the Biblical Theology. Edited by James Hastings, M.A., D.D., with the assistance of John A. Selbie, M.A., D.D. Vol. IV. Pleroma-Zuzim. Price, \$6.00. Sold by subscriptions only.

**DOUBLEDAY, PAGE & CO.** (Through Des Forges & Co., Milwaukee.)

*Character Building.* Being Addresses delivered on Sunday evenings to the Students of Tuskegee Institute. By Booker T. Washington. Price, \$1.50 net.

#### PAMPHLETS.

*Christmas Sermon.* By Bishop Cameron Mann. Racine College. Fiftieth Year.

*Catholic Unity* and the Revelation of National Churches to the Church Universal. An Address delivered by Viscount Halifax, President of E. C. U., at the Church House, Westminster, on the Forty-third Anniversary of E. C. U. London: Office of the English Church Union. Price, threepence.

#### EDUCATIONAL.

THE RECENT appearance of the New England Conservatory Year Book, in new and attractive form, shows extension and elaboration in all departments of this great musical institution. The most progressive step that has been taken during the school year just closed has been the establishment of a School of Opera, as one of the departments of the Conservatory. The brilliant success of its initial performance in Boston on May 23d attracted widespread and enthusiastic praise that fully justifies the new movement. Boston's musical critics united in commanding this choice of wise lines and right goals and declared the occasion full of promise for the musical future of the country.

The Orchestral department has grown steadily under the baton of Director Chadwick, and its importance in ensemble playing with vocal and instrumental soloists, was given convincing demonstration at the recent public exercises of Commencement Day.

In the coming autumn, September 18th, the Conservatory will establish itself in its new home on Huntington Avenue, the most magnificent conservatory building in the world, designed especially for its use. The new Residences for lady students overlook Boston's famous park system and in their construction and appointments meet the most exacting standards of refined taste and comfort.

#### THE KING OF SPAIN.

HERE is a sketch from the life of the young King of Spain, who ascends the throne this month. It is from an article on "The King of Spain and the Spanish Court," written for *The Outlook* by General L. Woodford, our former Minister to Madrid.

His life was studious and his training severe. He was not quite twelve. His education in books had to be forced and practically finished before the age at which young men are usually fitted to enter the *gymnase*. He rose at seven each morning. After coffee he was with his tutors until noon. He had daily military drill and took daily rides on horseback. He was trained especially in mathematics, of far higher range than young lads are usually given, and was kept at constant practice in the modern languages. On one occasion, when a reception to all the high functionaries, army, navy, clerical, and civilian, was held at the Palace, just before the Lenten season began, all the Diplomatic Corps were present, being formed opposite the throne. He sat at his mother's right upon the royal dais. As the long train of officials swept by, saluting as they passed, he bore it patiently and recognized the salutes with such grave dignity that I was heartily glad when at last the boy grew tired and mischievously kicked away the cushion placed for his foot-rest. When the procession had passed, the Queen came to the line of Ambassadors and Ministers and greeted them in stately, ceremonious fashion. The young King accompanied her and gave brief salutation to each of us. I found that he had his mother's rare gift for language and spoke naturally and easily in French, German, Italian, and English. His English pronunciation was simply perfect, and did great credit to the cultivated English lady who had long been his personal governess. He looked, as when I had seen him first at San Sebastian, pale, delicate, precocious.

# The Church at Work

## ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

### Cornerstone at Searcy.

THE CORNER STONE of the new Trinity Church at Searcy was laid Wednesday morning, July 9th, with the ritual of the Masonic Order, in the presence of a large body of people, composed largely of business and professional men, who closed their stores and offices in honor of the occasion. The Hon. John T. Hicks, M. W. G. M., and rector's warden of the parish, in a happy manner set forth the meaning of the Masonic ceremony of laying a corner stone. The Very Rev. Percy J. Robottom of the Cathedral, Little Rock, delivered a forceful and pertinent address, dwelling upon the fact of the Church and her beautiful and costly structures being a significant protest against the common idea that this is a materialistic age. The Rev. Dr. Norton, rector of the parish, assisted by Dean Robottom, conducted the Church services. Among the articles deposited in the corner stone was a copy of THE LIVING CHURCH.

It is interesting to recall that nearly 35 years ago, when the Hon. J. T. Hicks (one of the lay deputies from Arkansas to the last General Convention) was a small boy, a friend of the family made a deed to him in trust for some town lots for Trinity mission. During the years that followed, there seemed no hope for building even a chapel, until Archdeacon Rhames, by his earnest persistence, led the people to make the effort. Great credit attaches to Judge Hicks for his wise counsels as well as more substantial aid. The Rev. George B. Norton, D.D., was appointed by the Bishop to take charge of this and other adjoining missions in the fall of 1900. Under his care the mission has grown in numbers and zeal, until it is now beginning the construction of a permanent church building.

The design of the church is Old English Gothic. The plans were furnished by Mr. Jos. Ransley of Evansville, Indiana. The cost of the building complete will be \$3,000 without the furniture. Of this sum all has been subscribed except about \$500, which it is expected will be realized by the time the last work is done. The edifice takes the place of a chapel destroyed by lightning during Holy Week, only two years after it was first opened. The effort to rebuild has been greatly stimulated by the beautiful generosity of Christ Church, Little Rock, which has given Trinity mission their pipe organ, which is to be replaced by a more powerful one for their own use. It is hoped we shall be ready for the first services in September. So we thank God and take courage.

## CHICAGO.

WM. E. McLaren, D.D., D.C.L., Bishop.  
CHAS. P. ANDERSON, D.D., Ep. Coadj.

### City Notes.

THE REV. J. M. D. DAVIDSON, rector of the Church of the Atonement, is spending his vacation in the West. He will be gone till the second Sunday in August. On the eve of his departure the vestry made him a present of \$200 to defray his expenses.

THE RT. REV. A. L. WILLIAMS, D.D., Bishop Coadjutor of Nebraska, is officiating at Grace Church, Chicago, during the month of July. For the same period the Rev. J. C. Ward of Wauwatosa, Wis., is acting as *locum tenens* for the Rev. Percival McIntire at the Church of the Redeemer. The Rev. W. C. DeWitt and family are spending the sum-

mer at Hartland, Wis. Mr. DeWitt comes to Chicago each week for his Sunday services at St. Andrew's. The Rev. John Henry Hopkins of the Church of the Epiphany also expects to take his vacation in installments between Sundays.

THE REV. J. B. HASLAM has returned from Holy Cross House, Westminster, Maryland, and is again attached to the clergy staff of the Cathedral of SS. Peter and Paul.

## COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

### Burglary at Pueblo.

BURGLARS entered the Church of the Ascension, Pueblo, on the night of July 4, and removed nearly every piece of memorial brass in the sanctuary. The altar cross and candlesticks and the processional cross were very handsome and costly, and will be difficult to replace. Fortunately, the safe containing the altar vessels and other valuables, was untouched. The rector, the Rev. W. O. Cone, has offered a reward for the recovery of the stolen property.

## CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.  
G.F.S. Vacation Home—Bridgeport—Fairfield  
Archdeaconry.

THE G. F. S. Vacation House at Canaan is now open for guests. This charming house, situated about three quarters of a mile from the station, stands in a ten-acre lot, shaded by fine trees and on every side are beautiful views of mountain, woods, and meadow. There are numerous walks and drives, besides plenty of mountains for the ambitious to ascend, and for those who prefer to be quiet at home, books, croquet, tennis, etc., are provided. The house accommodates 22, and when not full of G. F. S. members, as sometimes is the case, it is open to any girl of good character desiring a week of rest and change during the summer, at a very moderate cost. All applications should be made to the House Mother, G. F. S. Vacation House, Canaan, Conn.

IN ST. GEORGE'S, Bridgeport (the Rev. G. A. Robson, priest in charge), has been placed a beautiful font of Italian marble, and also a large vocalion organ. These were formerly in St. Mary's-by-the-Sea, at Black Rock, the building having reverted to the original owners. Services are no longer sustained for the summer population. Mr. Robson has resigned the charge of Calvary mission, in the north part of the city, and will devote his entire time to the work at St. George's, in the western section.

THE ANNUAL meeting of the Archdeaconry of Fairfield was held on Tuesday, July 8, in the chapel of the Holy Saviour, St. Paul's parish, Norwalk. The Holy Communion was celebrated by the Rev. Louis N. Booth, Archdeacon, assisted by the Rev. Charles M. Sellick, priest in charge of the parish. The report of the Archdeacon embodied the substance of those received from the aided parishes and missions, and showed a generally encouraging condition throughout our borders. The amount assigned to be raised within the Archdeaconry is more than double that allowed for work in this county of Fairfield. The term of the Archdeacon being completed, the present incumbent, the Rev. Louis N. Booth, was nominated to the Bishop for appointment of a second term of four years. The Rev. Allen E. Beaman of Fairfield; was elected Secretary, he having been appointed

by the Archdeacon to fill out the unexpired term of the Rev. George T. Linsley, removed. Mr. Leslie Smith was reelected Treasurer. The schedule of appointments among the several parishes recommended by the executive committee, was adopted on the same basis as in recent years, being fixed by the diocesan Convention. The usual appropriations were made to the parishes and missions, asking for aid. In several of these the services could not be maintained but for this assistance, and the doors of some of our oldest churches would of necessity be closed. It was voted to hold a special meeting at the call of the Archdeacon, during the month of May, 1903, to consider the matter of the appropriation for work in the Diocese, at the next annual Convention. The Archdeaconry was bountifully entertained by the ladies of the parish. The Rev. George H. Bucks of Derby, Archdeacon of New Haven, was present as a welcome guest, and was given a seat and admitted to the deliberations.

The Archdeaconry has within its territory (the county of Fairfield) but two towns unoccupied by the Church—Sherman and New Fairfield. More than 35 years ago services were started in both places, by two zealous clergymen from Deer Hill Institute, Danbury, the Rev. I. Leander Townsend, and the Rev. William L. Peck. At Sherman a parish was organized and the corner stone of a building duly laid, known as St. Polycarp's Church. The removal of the priests, as well as some internal causes, led to the abandonment of the services. The property at Sherman was for many years held by the Missionary Society of the Diocese, but it was at length disposed of and the avails elsewhere applied.

## DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.  
Georgetown—Wilmington.

ON JULY 2ND, under the personal care of the rector, Archdeacon Karcher, the vested choir of St. Paul's, Georgetown, enjoyed their annual outing at Oak Orchard. The salt water bathing gave the boys an opportunity to exhibit their skill in swimming.

On Sunday, July 6th, Archdeacon Hall of Wilmington visited this parish in the interest of the increased endowment fund of this Diocese. Dr. Hall's description of the early days in Delaware, and of the planting and growth of the Church, was listened to with rapt attention.

The day closed with a twilight service, the candles on the altar being the only light used, almost speaking the words of the hymn

"The sun is sinking fast,  
The daylight dies."

BISHOP COLEMAN will take no vacation this summer unless it be a ten days' tramp late in the season. He however has made up to take the Sunday duty of two of his priests, to allow them a two weeks' rest and vacation.

THE REV. W. B. BEACH, formerly of St. Paul's Church, Pittsburgh, Pa., now assistant at St. John's Church, Wilmington, Del., arrived in that city July 1st, 1902, and began his duties at St. John's Church the following Sunday. Mr. Beach was a resident of Wilmington several years ago, and was married at the chapel of the Good Shepherd, Bishopstead. The growth of St. John's parish during Dr. Hall's rectorate has been so extensive that the work had become a severe tax upon his health, and it was with great pleasure

that his many friends in the Diocese heard that he was to have an assistant.

THE REV. MR. POST of St. Matthew's mission, Wilmington, has taken charge of Christ Church, Christiana Hundred, during the months of July and August.

THE REV. WILLIAM DOANE MANROSS of St. Michael's Church, Wilmington, has been made chaplain of the Sons of Veterans, Maryland Division, of which he was a charter member.

#### FLORIDA.

EDWIN GARDNER WOOD, D.D., Bishop.  
Church Burned—Quincy.

ON JULY 10th the chapel of the Church of the Good Shepherd, Jacksonville, was destroyed by fire. The first started in a barn adjoining the chapel. By the thoughtful promptness of several of the choir boys living in the vicinity, all of the choir robes, kept in the chapel, as well as books, cushions, and everything movable, were saved. The end walls of the new church immediately in front of the chapel were badly scorched, and one of the windows destroyed, but otherwise the church was not injured. The chapel was the old Church of the Good Shepherd, and since the building of the new edifice, had been used for choir rooms and Sunday School purposes. It was there that the last annual Council of the Diocese was held.

THROUGH the efforts of an energetic layman the mission of St. Stephen's, Jacksonville, has been resuscitated. After the great fire of a year ago the mission was so disorganized by the scattering of its people that there seemed at one time no congregation left to worship within its walls, but by patient work a congregation has been gathered together and a Sunday School established.

QUINCY is a town in the Diocese which from a material point of view is forging ahead. The fine farming lands about the place have attracted many settlers. New Church families have come into the town and the outlook for the growth of the Church is more encouraging than for some time past.

#### IOWA.

T. N. MORRISON, D.D., Bishop.  
Dr. Green at Chautauqua.

THE REV. THOS. E. GREEN, D.D., spends July and August among the Chautauqua Assemblies, lecturing twice at each of 22 of these great summer gatherings. These are under various denominational auspices, and many of them educational and secular in their management. They are attended by thousands of the most intelligent of people—and the remarkable thing is that the lecture of Dr. Green's most in demand is one dealing with the Religious Forces of the present day in America, urging a popular study of Historic Christianity, and emphasizing Christian Unity as the essential dynamic in the solution of present-day problems.

#### KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

#### Bethany Commencement.

AT THE annual Commencement of the College of the Sisters of Bethany, Topeka, on June 4, the annual address was delivered by the Rev. G. Heathcote Hills of St. Joseph, Mo., and was forceful and wise. There were two graduates in Arts, one of whom, Miss Ruth Sheldon Brooke of Guthrie, Okla., received the Bishop Vail gold medal for general scholarship and standing for the year. It was open to the competition of all in the collegiate department. Mrs. Mary A. Walker has become Principal of the College. She has large experience and every attractive quality of person and address that promises successful administration. Miss Annie J. Hooley, the Principal for fifteen years, who has done much excellent work

with marked patience and skill, resigned at Commencement and was married on July 2, at her home in Davenport, Iowa, to the Rev. Irving Todd, for a number of years the efficient chaplain and bursar of the College.

#### MAINE.

ROBT. CODMAN, D.D., Bishop.

#### Improvements at Bar Harbor.

THE NEW chancel and chapel of St. Saviour's Church, Bar Harbor, were consecrated by the Bishop on Sunday, July 6th. This is a notable seaside resort, and the large congregation included those who are spending the summer in the vicinity, being gathered largely from the Eastern cities. Bishop Codman, who officiated, was assisted by the Bishop of Massachusetts, the Bishop Coadjutor of Pennsylvania, the Rev. Wm. H. Vibbert, D.D., vicar of Trinity Chapel, New York, the Rev. Alsop Leffingwell of Toledo, Ohio, the Rev. H. L. C. Braddon of Haverhill, Mass., and the priest in charge, the Rev. Wm. O. Baker. The chapel, dedicated to St. Mary the Virgin, was first consecrated, and then the chancel of the church. The Rev. Dr. Vibbert was preacher.

These additions and improvements are given by Mrs. Charles Carroll Jackson of New York as a memorial of her late husband, who was for many years one of the most prominent visitors here. Mr. Jackson was one of the most earnest and generous of the supporters of the church and thus it is especially fitting that a memorial should be erected to him here. He was a parishioner of Dr. Vibbert's at Trinity Chapel, and the allusions to him in the sermon were characterized by deep feeling.

#### MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

#### St. Peter's Centennial—Baltimore Items—Western Maryland.

THE PROGRAMME has been announced for the proposed celebration, in January, 1903, of the 100th anniversary of the incorporation of St. Peter's, Baltimore. There will be special services from January 4 to January 11, with sermons by Bishop Paret, Bishop Talbot, the Rev. Drs. Grammer, Rainsford, Greer, and others. The culminating event of this celebration will, it is hoped, be the final extinction of the entire debt of \$32,000 resting on the church. Through the energetic efforts of the rector, the Rev. Wm. Howard Falkner, nearly \$22,000 has already been raised for this purpose, and those who are interested are confident of success.

EPIPHANY CHAPEL, Baltimore, shows a steady growth in every part of its work. It was built some years ago to meet the growth of a population which never came. It has had a discouraging outlook, but under the quiet, persistent care of the Rev. Carroll E. Harding it has much more than justified the faith of those who built it. The communicant list has steadily grown larger, and the missionary reports that in a constantly shifting population "not a few families are kept in the neighborhood by their affection for the chapel." Some idea of the steady improvement may be gathered from the fact that the income of the chapel amounted last year to \$1,734.93, as against \$386.25 five years ago.

THE REV. W. T. SNEAD has assumed the rectorship of Trinity Church, Baltimore, in succession to the late Dr. Grammer. A reception was given in his honor in the lecture room of the church on Wednesday evening, July 9, when addresses of welcome were made by several of the clergy of the city and others.

THAT SOME faithful work is being done in western Maryland is evidenced by the fact that during a recent visitation of five country and village churches in that part of the Diocese the Bishop confirmed no less than 106 persons.

#### MASSACHUSETTS.

W.M. LAWRENCE, D.D., LL.D., Bishop.

#### Allerton—Hull.

THROUGH the efforts of the Rev. George Weed of Hingham, and the Rev. Milo H. Gates of Cohasset, Church services are now held in Allerton, a seashore town, where a large number of Church people have cottages. The church edifice, which has just been completed, is the gift of the Rev. George F. Weld, as a memorial of his wife, who died suddenly last summer, and to whom the Bishop of the Diocese paid a touching tribute in his Conventional address. Mr. Weld has furnished a Bishop's chair, which came from an ancient church in Scotland. Bishop Lawrence gave the lectern and altar service. The organ is the gift of the Rev. Milo H. Gates. The edifice will accommodate about 200, and is a structure of wood, centrally located in the town.

Church services are also held regularly through the summer at Hull in the town hall.

#### MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

#### Deaf Mutes.

THE CONGREGATION at Ephphatha mission, Detroit, are increasing on account of the facilities afforded by the trolley lines. Fully 75 of the "silent brethren," worshipped together on Sunday, July 6th, the Rev. A. W. Mann officiating. About 50 belong to Detroit and Windsor. The remainder came from Ann Arbor, Pontiac, Mount Clemens, Wyandotte, and other places. Two persons living near Pontiac were baptized at the afternoon service. The evening of the following Monday saw the Rev. Mr. Mann at St. Bede's mission, St. Mark's parish, Grand Rapids.

#### MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

#### Anniversary at Whitewater—Delton.

THE PARISH of St. Luke's, Whitewater (Rev. H. B. Smith, rector), will celebrate its sixtieth anniversary on Tuesday of next week. At the solemn Eucharist, following two early celebrations and matins, the sermon will be preached by the Rev. Dr. Grannis. The evening preacher will be the Bishop of Indiana, a former rector. Following the latter service a reception will be held at the rectory.

AT DELTON a site has been obtained for the erection of a church, and the work of building will shortly be commenced. This work is an offshoot of the missionary labors of the Rev. Arthur Gorter at Kilbourne, where, under many adverse circumstances, the Church has been strengthened and built up. Mr. Gorter now removes to the Diocese of Quincy.

#### MINNESOTA.

S C. EDSALL, D.D., Bishop.

#### The Twin Cities—Cornerstone at Lake City.

INTERCESSIONS at the Eucharist and other offices in nearly all the churches in the Twin Cities were offered for King Edward.

SO FAR none of the city clergy have left their cures for a summer vacation.

THE REV. W. C. POPE, rector of the Good Shepherd, St. Paul, has begun street preaching once a week in the evening on one of the principal thoroughfares.

THE CHOIR boys of St. John's Church, St. Paul, spent two weeks camping at Lake Caisago very pleasantly. Miss Catherine Gordon has donated sufficient linen to furnish the choir with new cottas.

THE REV. DR. WEBB of Minneapolis has resigned the editorship of the Bishop's journal, known as the *Record*, on account of pressure of parish work. The Rev. C. Herbert Shutt of St. Peter's, St. Paul, succeeds

Dr. Webb as managing editor, to whom all communications should be sent. Address, care Evans & Co., German American Bank Building.

THE CLERICUS of the Twin Cities met at Red Wing, Monday, and went by yacht to Frontenac as guests of the Rev. C. C. Rollit. Church topics of an informal nature were freely discussed during the trip. After thus spending part of the day, the clerical party returned to Red Wing and were banqueted by the Church people of that city. Speeches were delivered by Judge Wilder, Judge Woolletson, the Bishop of the Diocese, Deans Webb and Andrews, the Rev. C. C. Rollit, and Mr. Pardee, on behalf of Red Wing. The Rev. Messrs. Johnson, Shutt, and Purves spoke for the Twin Cities. The impromptu gathering proved enjoyable and helpful.

Tuesday morning the clerics proceeded to Lake City and assisted at the laying of the corner stone of the new St. Mark's Church, using a form prescribed by the Bishop of Milwaukee. Bishop Edsall laid the corner stone. Short addresses were delivered by the Rev. Dr. Poole, Dean Andrews, and Dean Rollit. The new building will be erected of limestone, replacing a wooden edifice erected in 1865. The cost of the new church will be in the neighborhood of \$8,000. Nearly the entire amount has been pledged to be paid when completed. The rector, the Rev. C. H. Plummer, has just finished the eighth year of his rectorship. The communicant list now numbers over 200. The parish is entirely free from debt and is in a flourishing condition.

The clerical party were very hospitably entertained by Mr. and Mrs. Murray of Lake City.

#### MONTANA.

L. R. BREWER, D.D., Miss. Bp.

THROUGH failure to receive the expected report of the Montana Convocation from our regular correspondent, a report was hastily made up from other sources which appeared in the issue of THE LIVING CHURCH for July 5th and contained several errors in minor detail. One of these was in the statement that a sermon was preached by the Rev. A. T. Gesner, which appears to have been incorrect, while the other alludes to the Rev. C. B. K. Weed as rector at Missoula, also incorrectly, he having been priest in charge at that parish during the absence from the city of the rector, the Rev. C. H. Linley.

#### OKLAHOMA AND INDIAN TERRITORY

F. K. BROOKE, D.D., Miss. Bp.

##### The Bishop's Anniversary.

THE TENTH anniversary of the consecration of the Rt. Rev. Francis K. Brooke, D.D., as Missionary Bishop of Oklahoma and Indian Territory will be observed on Jan. 6th, 1903, the Feast of the Epiphany. The annual Convocation of the Missionary Jurisdiction will be held at that time, in the Pro-Cathedral at Guthrie, Okla., in connection with that event.

#### PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

##### Philadelphia Notes—New S. S. Building for Holy Apostles' Church.

THE SERMON delivered by the Bishop Coadjutor before the graduates of the Philadelphia Divinity School, seeming to answer so clearly the question as to the value and necessity of individual work, has been printed, and a copy sent by the Local Assembly to each Brotherhood man, with the request that he "read, mark, and inwardly digest" the truths therein enunciated.

To THE PHILADELPHIA Local Assembly great credit is due in the matter of the extinguishment of the old indebtedness of the

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Mellin's Food judged by its results should convince you that it is a good food. Mellin's Food and good fresh milk make a combination that is like mother's milk. That is the reason so many babies thrive on Mellin's Food.

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Brotherhood of St. Andrew. When President English wrote his article in *St. Andrew's Cross*, entitled "Daylight Ahead!" Mr. George C. Thomas of Holy Apostles' Chapter, subscribed \$250 upon the condition that the entire amount be raised by June 30, to which the members of the Local Assembly added a like sum. Now it is reported the Pennsylvania men have contributed some \$655, of which sum the Philadelphia members gave \$500.

AT TRINITY CHURCH, Southwark (the Rev. Horace F. Fuller, rector), Bishop Coleman recently confirmed a class of 16. In the course of his address the Bishop said: "It was at this chancel rail, fifty years ago, almost to the very day, I was confirmed. On that occasion my father was rector of this parish. I am gratified that I have the privilege of again returning here, and the only drawback to my present enjoyment is that I am forced to officiate because of the illness of your dearly beloved Bishop Whitaker."

IT IS ANNOUNCED that Mr. Jacob A. Riis, author of *The Making of an American*, has been secured to give the lectures on the Bull foundation, Philadelphia Divinity School, 1903. The subject is "Christianity and Society."

THE CHARTER of the Society of Nurses of the Episcopal Hospital has been approved by the court. Its object is to maintain a high standard in professional work among pupil and graduate nurses of the hospital, mutual friendship, and social intercourse, as well as the care of members when ill.

THE TWELFTH anniversary of the organization of the Church of the Holy Spirit, Philadelphia, was kept on Sunday, July 6th. An anniversary sermon was preached by the minister in charge, the Rev. Samuel H. Boyer; and at night the Rev. I. Newton Stanger, D.D., addressed the young people's meeting. Special music was rendered by the vested choir.

IN THE WORK of the City Mission many agencies are drawn upon. An example is

given of the work on Sunday, July 6. The Church of the Saviour choir visited the Eastern Penitentiary; the Rev. Robert Long ministered to the Home for Consumptives, at Chestnut Hill, and the new county prison at Holmesburg; the Rev. George A. Latimer attended the Epileptic Hospital; the Rev. Wm. S. Heaton, the Almshouse hospital and insane department; the Rev. Dr. T. S. Rumney, the Germantown Poor House; the Rev. E. J. McHenry, the Orthopaedic Hospital, and Sheltering Arms.

AN OFFER has been made to the Select Council of Philadelphia by the Rev. Theo. S. Rumney, D.D., rector of St. Peter's Church, Germantown, of a fine-toned bell, which, having been displaced by the introduction of chimes, the rector and vestry are willing should serve some good purpose in the community, and ask permission to have it placed in Vernon Park, Germantown, to be used as a curfew, and rung every evening at such hour as the Council may designate, as a signal for every child under 14 or 15 years of age to return home. Should the bell cease to be used for that purpose, it is to be returned to the church. If the Council accepts the proposition, the expense of erection is assured by friends of the project.

AT A SPECIAL meeting of the vestry of the Church of the Holy Apostles, Philadelphia (the Rev. Nathaniel S. Thomas, rector), recently held, plans were duly approved for the erection of a new Sunday School building, made possible by the generosity of Mr. George C. Thomas, and a resolution was unanimously adopted, "That the vestry hereby desires to record again its deep appreciation of the loving generosity of Mr. George C. Thomas in this additional proof of his devotion to the welfare of this parish."

New properties conveyed to the Church, the buildings on which will be demolished to make room for the new school, admit of the erection of a building 107 feet long, 72 feet wide, and 65 feet high. The style of architecture is to be Romanesque or Norman, and will harmonize with the church and parish

buildings, the materials used being dark-colored brick, with brown stone trimmings, and slate roof.

A large entrance hall with stair-case, rooms for the rector and clergy, the Brotherhood, intermediate department Sunday School library, and a large guild room 31 by 48 feet, adaptable to mothers' meetings and other purposes, will occupy the first floor.

On the second floor a chantry, or small chapel, formed by remodeling a part of the old building, and providing seating capacity for about 150 people, will be arranged, which can be thrown into a Sunday School room by use of large sliding partitions, disappearing into the ceiling.

The main floor of the new Sunday School room will be about 65 by 81 feet, and will have surrounding class-rooms divided by glass partitions and curtains. Around three sides of this room, a gallery will extend, 14 feet wide, and will provide room for 12 class-rooms, while above will be a roof of fine timber, constructed of large trusses containing open tracery. The roof will be of lining boards, so divided as to admit of light and ventilation.

In all, there will be provided 26 class-rooms, which together with classes formed in the body of the school, will give accommodation for more than two thousand pupils; and in addition to which, rooms are provided for large intermediate and primary classes on the first floor.

The plan of this building, prepared by Messrs. Duhring, Okie, and Ziegler, architects, provide for the remodeling of the old Sunday School and parish building, to include a gymnasium for girls, which will be 39 by 60 feet, with high ceiling, supplied with all modern equipment, dressing-rooms, and shower-baths.

In connecting the various parts of this large group of buildings, care has been taken to provide ample accommodations to be used in case of fire. A cloister, glass-covered, will give direct communication between the church and new Sunday School building.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

#### Debt Paid at Corry.

AN EFFORT at Emmanuel Church, Corry, to clear off the indebtedness of \$1,500 on the parish property was made early in May by the missionary, the Rev. Harry Howe Bogert. The project was thought impossible by many of the people, as the debt had been hanging over the parish for six or seven years, and some had begun to consider it hopeless. Mr. Bogert's work, however, was entirely successful, the full amount being raised, so that the church will be consecrated in the near future. This is an instance of the excellent work being done in the parish.

#### SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

#### Charleston—Missionary—Cordesville.

ON JULY 8, the Trustees of the Porter Military Academy held a meeting, Bishop Capers presiding, to discuss matters pertaining to the conduct of the Academy during the coming school year. All the present faculty were re-elected with the exception of two of the professors, who have resigned to take up work elsewhere, and whose places will be filled before the opening of the new term, Oct. 1. Mr. C. J. Colcock, Headmaster, was requested to act as rector for the present, to take charge of the buildings and grounds, and to conduct correspondence in regard to applications for admission, etc. Mr. David G. Dwight, Commandant, is to canvass the State during the vacation to secure students. Dr. R. S. Kirk remains health officer, and the Rev. H. J. Mikell, Chaplain. The outlook is hopeful, and it is believed that the future of the Academy is assured, notwithstanding

its great loss in the recent death of its founder, Dr. Porter, who, for 35 years sustained it through his personal efforts.

ON SUNDAY, July 6, the Rev. John Johnson, D.D., rector of St. Philip's, Charleston, announced to the congregation that Miss Sarah A. Andrews, a devoted member of the parish, who had died a few days before, had left \$20,000 to St. Philip's Church Home, \$10,000 being immediately available, and the rest later.

ST. JOHN'S CHAPEL, Charleston (Rev. A. E. Cornish, rector), has been presented, by a lady friend, with brass Eucharistic lights, a pair of cruets, and a glass ciborium with a silver cover.

AT A RECENT meeting of the Board of Diocesan Missions a communication was received from Mr. W. C. Thomas, secretary of the vestry of the Church of the Good Shepherd, Columbia, expressing the appreciation of that parish of the kindness of the Board for past assistance, and stating that no further help was needed. The rector, the Rev. W. P. Wittsell, also requested that the parish apportionment should be raised from \$70 to \$80 per annum. Mr. R. I. Manning of the Church of the Holy Comforter, Sumter, also returned the thanks of that parish for past aid, and stated that it would need no help in future.

THE WORK of the Junior Auxiliary throughout the Diocese has grown steadily during the past year, the annual report showing an increase of about \$225 over last year.

THE REV. O. T. PORCHER has issued a most earnest appeal for help to build a church at Calhoun Falls, a small factory town, where there is no church of any kind for white people. The Church Building Fund Commission has promised \$100; but this can be had only after the final payment on the building, which must be otherwise free from debt. There is now—in hand and in sight—about \$260, but at least \$150 more is needed. Members of the community who are not Church people, have contributed with great liberality, and are showing most gratifying interest.

THE CHAPEL of the Holy Innocents, Cordesville, was consecrated Sunday, July 6,

#### Cool Bodies

MADE BY APPETIZING FOOD.

You can feel as "fit as a lord" in hot weather if you eat sensibly. If you aren't entirely happy in hot weather, suppose you quit your way and try ours.

Take a cold sponge bath, dress leisurely and sit down to a breakfast of Grape-Nuts and cream, a little fruit and a cup of Postum Food Coffee. Don't fear, you won't starve; on the contrary, that "lordly feeling" will take possession of you by lunch time.

Grape-Nuts is a concentrated food and contains as much nourishment as bulky body heating food like meat, potatoes, etc. Its crisp daintiness will appeal to your palate and the result is a very marked difference in the temperature of the body and the certainty of ease and perfect digestion.

Quit coffee; it unnaturally stimulates the brain and nerves, heating the body and causing an uneven temper; use Postum Food Coffee, which has a charming flavor when properly made, and does not affect the nervous system, but assists the brain to work with ease and clearness.

Experience and experiment in food and its application to the human body has brought out these facts. They can be made use of and add materially to the comfort of the user during the hot weather.

Look through the recipe book in each Grape-Nuts package for delicious puddings, entrees, salads, and desserts.

by Bishop Capers, assisted by the Rev. J. H. Brown, rector, and the Rev. Robert Wilson, D.D., of Charleston. The building has for years been in a rough, unfinished condition; but through the zealous efforts of the young ladies of the congregation, it has been lined and ceiled in natural wood, and now presents a most Churchly appearance. A brass cross and vases have been given by absent friends. The Instruments of Donation and Endowment were read by Mr. F. W. Heyward, chairman of the vestry, and the Sentence of Consecration by the rector. The Bishop preached and celebrated the Holy Communion.

THE REV. W. B. SAMS of Trinity mission, Columbia, has charge of St. Helena's Church, Beaufort, during the vacation of the rector, Rev. W. L. Githens.

#### SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.  
BOYD VINCENT, D.D., Bishop Coadj.

#### Departure of Missionaries.

THE SIXTH Sunday after Trinity was a marked day at St. Paul's Pro-Cathedral, Cincinnati. At the morning service the

#### \$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood, and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Sold by Druggists, 75c.  
Hall's Family Pills are the best.

#### LOW RATE EXCURSIONS To New York and Atlantic City VIA THE WABASH.

Tickets will be sold from Chicago as above July 17th and 31st, and August 7th and 14th, at \$18 for the round trip, with return limit of 12 days, including date of sale. Write for printed matter containing maps, time-cards, and full information. F. A. PALMER, A. G. P. A., 97 Adams street, Chicago.

THE STOMACH and bowels are kept in a normal condition, and constipation is unknown in the baby fed on Mellin's Food.



#### Michigan Central

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To the Thousand Islands, the St. Lawrence River, the Adirondacks, the Berkshire Hills, the White Mountains, New England Sea Coast, Mackinac Island and other Northern Michigan Resorts, etc., during the summer season.  
Send 2 cents postage for SUMMER TOURS to  
O. W. RUGGLES, C. P. & T. AGT., CHICAGO.

## The Living Church.

Bishop Coadjutor held an ordination to the priesthood. In this case, the ordination was unusual in the fact that both candidates were recruits from the Methodists, while in their course of theological study. The Rev. Richard McClellan Brown is assigned to the Associate Mission, Cincinnati, in charge of the Good Shepherd mission, Norwood. The Rev. Charles Wesley Spicer is already a member of the Associate Mission, in charge of St. Thomas', Milford, and St. John's, Fairview Heights. The sermon preached by the Rev. R. R. Graham, the director of the Associate Mission, was most excellent in every way and made a deep impression, emphasizing so strongly and clearly as it did the three great Christ-like qualifications for the ministry of reconciliation, *viz.*, spirituality, sympathy, and self-sacrifice.

In the evening there was a most unique and interesting service of commendation and benediction of three missionaries going out from the Diocese to domestic but still far-distant fields. All the other churches of the city omitted their evening service and clergy and people gladly united in this one service so nearly concerning us all. The congregation filled the Cathedral. One of the missionaries, the Rev. Mr. Jenkins, has for the last two years been connected with the Associate Mission, and with his wife goes now to Ketchikan, in Alaska. He is one of the four fine young men who came to us in a body several years ago from Oberlin University and Seminary in this State, the educational institution of the United Brethren denomination. Mrs. Jenkins is a graduate of our Deaconess Training School in Philadelphia, and worked two years as a deaconess in the missions about Cincinnati. Mrs. Drant, the third missionary, goes with Bishop Restarick to Honolulu to work among the congregation of native islanders connected with the Cathedral there. She, too, is a graduate of the Philadelphia Deaconess School and for the last seven years has done a most efficient work in our Cincinnati missions, and also, during three years of ill health, in the Church Home and Hospital, Orlando, Florida. It will thus be seen how truly in this instance we are giving of our very best to the distant mission fields of the Church. The whole character of the service was based on that recorded in the first few verses of Acts xiii., in the separation of Paul and Barnabas to the special work to which the Spirit had distinctly designated them. The two services furnished many parallels—in the call to the Church openly and formally to recognize the private inward call to the distant field, and in the fasting and prayers and special laying on of hands in commendation and blessing. A most interesting feature of the service, too, was the announcement and presentation of the gifts from the home Church to the departing missionaries. The Southern Ohio Woman's Auxiliary furnishes Mr. Jenkins with a fund for the purchase of a Communion Service and linen for his work; and of a box of workman's tools, etc. His brother clergy supply him with a lectern Bible and a set of theological commentaries; and the Rev. John Hewitt of Columbus, with a private Communion Service, used for many generations in his own family of clergymen. A generous layman of Cincinnati provides Deaconess Brant's support for life, and the public offering at the service was also placed in her hands for personal expenses or other needs of her new work. Altogether the occasion was one full of the same primitive missionary spirit as that which characterized the sending out of the apostolic missionaries. The present missionaries will go out to their new work with the comforting conviction that the hearts and prayers of their brethren in the home Church are really with them, and the Church at home will be stronger in spite of these severe losses, for this public recognition of its duty to give of its best to the new work in distant fields.

## SPOKANE.

L. H. WELLS, D.D., Miss. Bp.

THE REV. H. NORWOOD BOWNE, Trinity Church, Palouse, Wash., has been elected Secretary of Convocation; and the Rev. J. Neilson Barry, Trinity Church, Spokane, has been elected Registrar.

## WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

## Death of Rev. Dr. Mapp.

THE REV. C. C. MAPP, M.D., rector of St. Monica's chapel, Washington, died suddenly in that city, on June 24th. His life work, says the *Southern Churchman*, was among the poor, using much of his own means to promote their welfare. He was a native of the Bahamas.

## CANADA.

## News of the Dioceses.

## Diocese of Nova Scotia.

BISHOP COURTNEY, in his charge to the diocesan Synod, in session the first week in July, spoke at length on the discussion which has been taking place in the Church papers on the decline of the Church in Canada. He said: "I have endeavored in vain to get an official return of the census of last year, that I might know, so far as such document would inform me, how much of truth there is in the statements which have been made." The Bishop thinks the remedy is greater zeal in the preaching of definite Christian doctrine, and notes as one of the results of the lack of definite Church teaching, the loss of individuals to the Church resulting from mixed marriages.—THE Governors of Kings

## David and Goliath.

## A LITTLE SHOT PUT OLD KING COFFEE OUT OF BUSINESS.

When medicine fails, they sometimes send sick people away to another climate for their health. Sometimes the climate does it, but more often they stumble on the proper food to take, and then get well.

A lady in San Diego tells of a friend who left her home each December, for the past two winters, to go to California for her health. She says "Almost all of her time was spent in visiting the doctor and sitting in a big chair and watching the clock to note the time for her next dose of medicine. Nervousness was her principal trouble, and with others of a kindred nature, made life for her a burden.

"On the occasion of her last visit I begged her to give up the use of coffee, and use Postum Coffee. She replied that she could not stop coffee. I said no more at that time, but the next morning at breakfast, I passed her a fragrant, steaming cup of Postum, making it as it should be made. After that I had no more trouble, and my friend drank no more coffee. But the most surprising part of the experience was the change that soon came over her.

"We began to notice it within less than a week. In less than a month, her nervousness had left her, and in three months, she was a new woman in face, figure and health. I had not dared to hope for so much benefit, although I had been greatly benefited myself by Postum, but coffee to her system was simply poisonous, and I believe this is the case with many others. She returned to her home in December, and was married within less than two months after. She never fails to give credit to Postum for her health or thanks to me for teaching her to make it properly, and well she may, for Postum has done for her what travel, doctors, and medicine failed to do." Name given by Postum Co., Battle Creek, Mich.

## Libby's Kitchens.

give you all the advantages of a French chef without the cost or bother. All the good things in key-opening cans are better than you can possibly make at home, and are ready-to-serve.

Libby's Atlas of the World with 52 new maps, size 8x11 inches—the practical home atlas—sent anywhere for 5 two-cent stamps. Booklet free, "How to Make Good Things to Eat."

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at Alma, Mich. will bring back health to tired, sick bodies and nerves. Write The Alma Springs Sanitarium, Alma, Michigan, for 64-page brochure.



## The Fish are Biting

Unusually good fishing conditions exist in the lakes and rivers of Wisconsin and Northern Michigan this season.

Reports indicate that owing to low water, the weed beds and bars can be found readily, and that fishing conditions are the best known in several years.

Unusually low rates and special train service via the Chicago & North-Western Ry. make the trip a tempting one.

Ask any ticket agent for information or write for free copy of "Hints to Tourists" and "Short Jaunts for Busy People," together with any information desired, to any representative of the North-Western Lines or to

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College, Windsor, decided by a large majority of votes, that it was desirable that the University should amalgamate with Dalhousie College as a first step towards the formation of a great University for the whole of the maritime provinces of Canada.

#### *Diocese of Fredericton.*

THE DIOCESAN Synod which met in St. John, July 1st, voted on the 4th against the union of Kings and Dalhousie Colleges, desiring that Kings be retained as a separate university at Windsor.

#### *Diocese of Moncton.*

A MISFORTUNE befell one of the mission clergy at York Factory, the Rev. Mr. Ferrier, necessitating his traveling 800 miles to Winnipeg to have the wound dressed. His gun burst when he was shooting wild geese for food and severely injured his left hand. He arrived in Winnipeg in the beginning of July.

#### *Diocese of Quebec.*

THE CELEBRATION of the fiftieth anniversary of the ordination of the Ven. Archdeacon Roe took place at Richmond, July 5th. Bishop Dunn was present at the service, as were a number of the clergy. There was a luncheon, reception and tea afterwards.—An "Old Boys' Association" of Bishops College School, Lennoxville, has been formed.

#### *Diocese of Huron.*

THE SECRETARY-TREASURER of the Synod, Mr. J. M. McWhinney, has resigned his office, as he is leaving London to reside in Toronto. An address with a purse of money was presented to him on his retirement. The address was signed by the Bishop and a large number of the clergy and laity.—THE Synod closed this year's session June 20th. Bishop Baldwin, reviewing the work which had been done, said he was pleased to see the finances of the Diocese in such a prosperous condition. The motion giving women the right to vote at vestry meetings, was defeated. Attention was called to the meeting of the Brotherhood of St. Andrew in Brantford in October, and all members of the Synod were invited to be present.

#### *Diocese of Toronto.*

A LARGE number of clergy were present at the ceremonies celebrating the jubilee of Trinity University, Toronto, which took place the last week in June. The Rev. Dr. Body, second Provost, was present at the Convocation dinner.

#### *Diocese of Ontario.*

THERE WAS a warm discussion at the session of the diocesan Synod which met June 17th in Kingston, on a motion to petition the General and Provincial Synods for action to change the name of "The Church of England in Canada" to, "The Canadian Catholic Church." The resolution was lost, as well as an amendment submitting the name of "The Anglican Church in Canada." Bishop Mills, in his address, warmly commended the work of the Woman's Auxiliary.

#### *Diocese of Montreal.*

BOTH Archbishop Bond and Coadjutor Bishop Carmichael are making visitations of the country parishes, in June and July. The dates of some of the Archbishop's engagements have had to be altered, owing to his late illness.

#### CURED THE SQUEAK.

A GENTLEMAN going down the river on a steamer, the engine of which was upon the deck, sauntered to see the working of the machinery. Near him stood a man apparently bent upon the same object. In a few moments a squeaking noise was heard on the opposite side of the engine.

Seizing an oil can, a gigantic one, by the

way, the engineer sought out the dry spot, and to prevent further noise of that kind liberally applied the contents of the can to every joint.

All went well for a while, when the squeaking was heard in another direction. The oiling process was repeated, and quiet restored; but as the engineer was coming quietly towards the spot occupied by the gentleman and the stranger, he heard another squeak. This time, however, he detected the true cause of the difficulty. The stranger was a ventriloquist.

Walking straight up behind him, he seized the astonished joker by the nape of the neck, and emptied the contents of the can down his back.

"There!" said he. "I don't believe that engine will squeak again."—*Tit-Bits.*

#### AN EX-SLAVE'S PRAYER.

ONE OF THE characters in "Max Adeler's" new book, *Captain Bluit*, is a good-natured old church sexton, an ex-slave, whose wife and daughter are still in slavery. He has long been saving money to purchase their freedom, but a dishonest bank official misapplies the money. The negro hopes to recover it, but on returning from an unsuccessful search he is beside himself with grief. The author says:

The night was more than half gone when he reached Turley, but he felt that he could not go directly to the cabin where he lived. He walked over to the church and opening the door he lighted a single burner, for he did not like to be alone there in the darkness. Then, with the dim shadows about him, with perfect silence outside in the street, and with his heart nigh to bursting with its sorrow, he ascended the platform and going to the place where prayer was wont to be made, he flung himself down at full length and with his forehead resting upon his wrists, he fell into a passion of weeping.

At first he could not find utterance, but in a few moments, when the storm had spent itself a little, he said:

"My Marster, Fsa jes a po' good fo' nuffin' brack man! Dey ain' no good in me! But dey allus sez de mo' wuffless a man is an' de lower down he drap, de mo' yo' love him an' de furder yo' go to lif' him out. Come to me now, my Marster an' gi' me hol' o' yer han'! O, gi' my wife back to me! I knows yo' feels fo' de sufferin', kase yo' suffered yo' own self; an' Ise one o' dem! Dey ain't spit in my face lek dey done wid yo', but dey done lash my back same as yo', an' de wefts is dare yit. O gi' my wife to me agin! Ise lonely! I believes yo' is wid me; I can' see yo', an' Ise jes' hungry fo' my own flesh an' blood, an' she's flesh o' my flesh, fur dem's de werry wuds outen yo' own mouf, Marster! Derry let me fail o' believin'. Dis yer is de time I wan's yo', when Ise in dis great misery. Help me! Help me now! Don't let go yo' hol' on me! O gi' her back to me! gi' her back! gi' her back to me once more, my Marster dear!"

He could say no more. The sobs choked his voice; and after a time he rose and went to his home, not to sleep, but to watch until the morning came.

#### Cures Nervous Headache— Horsford's Acid Phosphate.

It removes the cause by quieting the nerves, promoting digestion and inducing restful sleep.

"The Cleaner 'tis  
The Costlier 'tis."  
What is Home without

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acid proof. Paraffine Wax is useful in  
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